

IS ROMAN CATHOLICISM IN AMERICA IDENTICAL WITH THAT OF THE POPES?

OR,

Open Letters to Cardinal James Gibbons

BY

THOS. E. WATSON

*Author of "The Story of France," "Napoleon," "Life and Times of
Andrew Jackson," "The Roman Catholic Hierarchy,"
"A Brief Survey of Pagan Civilization," Etc.*

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CONTENTS.

	PAGE
CHAPTER I.—Roman Catholic Hierarchy Antagonistic to the Spirit of the Age; the Pope an Absurd Anachronism; Degredation of Woman by the Roman Catholic Church; Discouragement of Reading and Research; Old Superstitions; Ancient Conceptions of Hell and the Devil; Death for those who Violated the Rules of the Priesthood; the Fatal Mistake of the Roman Catholic Church About the Negro; the Church Refuses any Concessions to Socialists; the Cardinal's Declaration That the Roman Church Must Control Education; the Terrible Creed of the Church in Reference to Those Who Quit It.....	1
CHAPTER II.—Cardinal Gibbons' Opposition to Philippine Independence; His Pretended and Real Position; Effects of Roman Catholic Domination in the Islands; Revolting Testimony Before the Taft Commission; Priestly Despotism and Immorality; Deportation of Masons from Office; No Man's Wife Safe from Priestly Desire; Rights of Pernada Claimed by Some of the Friars.....	10
CHAPTER III.—Discovery of the Philippine Archipelago by Magellan; King Philip of Spain Sets About Converting the Filipinos to the Roman Catholic Faith; the Friars Chosen to Conduct the Work; Their Oaths of Chastity and Poverty; When Persuasion and Argument Failed, the Arbitrament of the Sword to be Resorted to, a Feature of Their Plan of Converting the Islanders; Terrible Indictment of the Friars, in President McKinley's Message to Congress; Their Shameless Violation of Their Oaths; Driven to Desperation, the Filipinos had Risen in Insurrection; Mr. Stuntz's book; Universal Hatred of the Friars; the Romanist Greed for Land and Rackrents; They Stifle All Liberty of Thought, and Freedom of Speech; Their Insatiable Greed for Money; Their Immorality; Testimony of Witnesses Before the Taft Commission.....	26
CHAPTER IV.—The Cardinal Compared to an Owl; His Con-	

troversy With Dr. Osler; The Holy Men of the East and the West the Same in Purpose and in Results.....	35
--------------------------------------------------------------------------------------------------------	----

CHAPTER V.—What is the Roman System? a Religion, a Political Machine, or a Business Proposition; the Lord Himself, Superseded by the Pope; Traffic in Papal Indulgence; the Manifold Vocations of St. Anthony of Padua; Copies of Some of the Laudatory Letters Written About Him, as Found in Two Roman Catholic Magazines.....	43
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

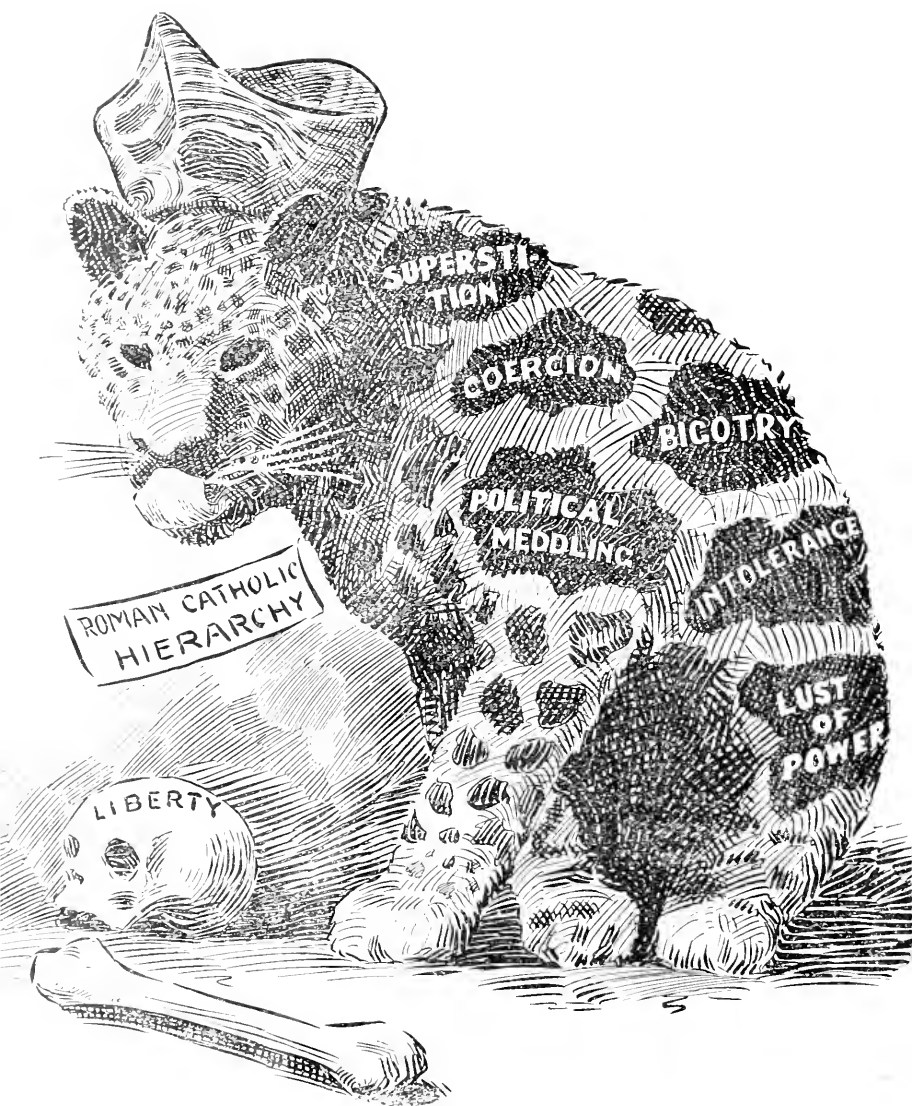
CHAPTER VI.—Great Power of the Roman Catholic Church in the United States; Its Persecutions; No Murder to Kill an Ex-communicated Person; the Roman Catholic Church Wreaks Vengeance on the Huguenots; Flight of the Survivors to America; Criticism, by a Virginia Clergyman, of Position Taken in Another Letter to Cardinal Gibbons; the Author's Reply.....	55
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER VII.—Criticism of the Cardinal's Article on "The Church and the Republic;" the Cardinal's Acceptance of the Doctrine of Papal Infallibility With an Exception Clause; The Roman Catholic Church Always Opposed to Liberty of the Press; Demand of the American Federation of American Societies that Congress Abridge This Liberty; Cardinal Gibbons' Sanction and Encouragement of That Demand; Inconsistency of His Conduct With the Views Expressed by Him in The North American Review.....	61
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER VIII.—Mutilation of Choir Boys a Practice of the Roman Catholic Church; the Practice a Felony, and Punishable by Law; Girls Attending Convent Schools Given Medicinal Preparation to Prevent Menstruation; Horrible Results of this Fiendish Cruelty; Persecution of the Author by Cardinal Gibbons; Controversion of the Cardinal's Statement in The North American Review, That the Roman Catholic Church Prefers the American System of Government to Any Other.....	68
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER IX.—Natural for Men and Women to Mate; Traces of it From Childhood Days to Maturity; the Curious Lock Invented to Keep Married Women Chaste; Man the Only Living Creature That Uses Sensuality for Pleasure Alone; the Effort of the Roman Catholic Church to Condemn Healthy	
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--

Young People to Perpetual Virginity Unnatural; Old Maids and Bachelors Looked on With Disfavor; Roman Catholic Priests Should Marry; the Example of Judas Iscariot, Who Was Unmarried, Followed by the Roman Catholic Priests...	76
CHAPTER X.—The Roman Catholic Priests Imitators of the Priests of Maia and Those of Bacchus; the Confessional and the Convent Introduced to Afford Them a Substitute for Marriage; the Keeping of Fire Made a Religious Function; the Romans Copy the Albans; the Six Vested Virgins Difficult to Obtain; Evil Effects of Celibacy; Uraldric's Story of What Was Found in the Fish Ponds; Bernard's Views on Celibacy; The University of Oxford's Complaint; the Roman Clergy in Scotland as Pictured by McCrie.....	84
CHAPTER XI.—Nonsensical Ideas of the Early Religious Zealots; Their Absurd Methods of Curbing Their Natural Inclinations; the Fatal Error Made in Ordaining Negroes to the Priesthood.....	90
CHAPTER XII.—Quotations From the Writings of Blanco White, a Spanish Priest, and From the "Confession of a French Catholic Priest," Showing the Wickedness and Immorality of the Clergy in Those Countries.....	99
CHAPTER XIII.—The Evil of Auricular Confession; the Priests' Substitution for Marriage Far Worse; Religious Societies; the "Blessed Creatures;" Qualifications of a Priest to Become a Member of One of These Religious Societies; Penalties Imposed on "Blessed Creatures" Who are Faithless to Their Vows; How Their Scruples as to Joining These Organizations are Overcome.....	110
CHAPTER XIV.—Extracts From the Book by Rev. Dr. Justin D. Fulton, Entitled "Why Priests Should Wed;" Initiation of the Priests and "Blessed Creatures;" Insignia of the "Blessed Creatures;" Places and Arrangements to Perform Special Obligations; Definition of a Romanist.....	121
CHAPTER XV.—Horrible Fate of Some of Those Selected to be "Blessed Creatures;" Wickedness of Priests in Nunneries and Convents; Testimony of Henrietta Caracciolo.....	131
CHAPTER XVI.—Henrietta Caraccioilo's Descriptions of the Convent in Naples; Her Experiences; Her Escape; the Number of Children Borne by Nuns.....	137



CAN THE LEOPARD CHANGE ITS SPOTS?

A Series of Open Letters to Cardinal James Gibbons.

CHAPTER I.

Roman Catholic Hierarchy Antagonistic to the Spirit of the Age; the Pope an Absurd Anachronism; Degradation of Woman by the Roman Catholic Church; Discouragement of Reading and Research; Old Superstitions; Ancient Conceptions of Hell and the Devil; Death for those who Violated the Rules of the Priesthood; the Fatal Mistake of the Roman Catholic Church About the Negro; the Church Refuses any Concessions to Socialists; the Cardinal's Declaration That the Roman Church Must Control Education; the Terrible Creed of the Church in Reference to Those who Quit It.

DO YOU have any true conception of the manner in which your hierarchy is antagonizing *the Spirit of the Age*?

Does a feeling come over you sometimes, that your Papa is an absurd anachronism, laughed at by the intelligent, used by the designing, and secretly despised by the very courtiers who pay him outward reverence?

Do you ever feel that the world has really passed you by; and that your only assets now are, inherited superstitions, the ignorance of the populace, and the cowardice of the politicians?

* * * * *

You say that the most refined, cultured and talented white woman shall not have the privilege to vote.

In the next breath you say that the most ignorant, brutal and criminal negro shall help to control the country with his ballot.

Thus you set yourself against *the Spirit of the Age*.

You make no concessions to the world-wide demand for a larger sphere for women. Your church is the Bourbon of ecclesiasticism; you learn nothing and you forget nothing.

Your priests are like a lot of owls, perched on the dead limbs of monkish lore, solemnly hooting as though it were night, when the blaze of day is all about you.

You enslave the women: you allow them no voice in the affairs of the church. Woman's duty is to labor and obey, gather ducats for the clergy, and to compensate priests for celibacy.

In short, your church's conception of a woman is that she shall minister unto man, be his servant, be his instrument of carnal pleasure, be his child-bearer and pack-mule, with no life of her own, and no right to appeal against man's inhumanity, lust and greed.

The lower down in the scale you can keep her, the more useful she is to you: hence, your church, during all the ages never had a word to say for oppressed woman-hood.

Your Cardinal Logue voiced your church's sentiments when, at the Canadian Congress, he declared that "*it is a grand sight to see a woman at the wash-tub.*"

And that's where your church would keep women if it could—at the wash-tub, slaving for a gang of idle, voluptuous, hypocritical priests!

You deny freedom to wives when their husbands have outraged them in every way possible, when they have had to bear children to habitual drunkards, when they have been beaten and kicked about the home, like so many dogs.

You say that the wife must endure every ignominy, every pollution, every wrong, rather than seek her freedom.

Having made a mistake in her marriage, she must bear the intolerable yoke to the very end of her life.

She must never be given another chance.

The cup of happiness is for others—not for her.

Such is your position, Cardinal: and in this respect, as in the others, you are vainly combating *the Spirit of the Age*.

* * * * *

In all other churches, the widest reading and research are encouraged.

All other churches are broadening and liberalizing—the constant tendency being to subordinate mere dogma to essential truth. In every church but yours, the trend is towards the humanities, charities, equities, and common sense.

Men don't believe in the things which were accepted in the Dark Ages.

When your church had full swing, Night settled down upon the world.

Men believed priests could cast out devils, work miracles,

grant pass-ports to heaven, release souls from purgatory, and curse the heretic to his earthly and his eternal perdition.

Those were the days of the weir-wolf, the succubus, the gnome, the witch, the ghost, the enchanted sword, the unicorn and the dragon.

You will remember, Cardinal, that, in those Medieval Ages, your church buried the treasures of pagan literature, snuffed out the lights of pagan genius, stifled the voice of human Reason, and measured Truth by the rule of Faith.

Those were the days when the heavens grew dark, if your popes frowned: the laws of nature were suspended, if your priests needed a miracle: and the minds of men revelled in senility, if your church grew childish.

Those were the days when the sun, more obliging to Charlemagne than to Joshua, stood still for three days, in order that the Christians might overtake and slaughter the Saracens, on the banks of the Ebro, near Saragossa, in Spain.

Those were the days when the walls of Pampeluna were thrown down, in answer to the prayers of Charles the Great, who immediately took the city, and baptized all the Saracens that he did not kill, killing all those that he did not baptize.

And it came to pass that when this great Emperor died, the sun and moon grew dark; and a wooden bridge which he had built set itself on fire, and perished of spontaneous combustion.

We know of a surety that these marvels happened, for Archbishop Turpin was present and witnessed the same; whereupon he reduced the facts to writing, in order that the record of these things might come down to us—little as we poor worms deserve the consideration of so worthy an Archbishop as Turpin is known to have been.

Those were the days when monkish literature treasured the story that Mahomet was indeed and in truth a Roman Catholic Cardinal; and that he wickedly invented and set up a new religion of his own, at the instigation of the devil and his wounded vanity, being provoked "because he failed in his design of being elected pope."

As was well known in the Middle Ages, Mahomet came to a shameful end, in that, having gorged himself on food and wine, he fell asleep on a dunghill, was attacked by a litter of pigs and suffocated—for which reason all Mohammedans loathe pigs to this very day.

Was the world flat? It was.

The church said so, and that was enough. Besides, there was the unanswerable argument contained in Scripture. Christ was to come again in glory, and all men were to see Him: and how could all men see Him, unless the earth is flat?

At that time, did the priests seize a rooster, formally try him, and burn him to death at Basle? They did. What for? Because the rooster had laid an egg. Clearly he was a wizard, and could not be suffered to live.

In those fine old times of papal domination men had the power to cause storms at sea, and blizzards on land. A wicked person, with an Evil Eye, could bring on a cattle plague, at pleasure; and could send misfortune upon inoffensive people by merely looking at them. Imps of Satan haunted every mortal's footsteps; and the Devil himself often appeared, intrusively, and as boldly as though he were not the least bit afraid of the Almighty.

Epileptics were possessed of devils, the insane were familiar with demons, and the necromancer was abroad. Science was Black Magic, and woe unto the wight who could cure the ailment which defied the relic and the Saint. Only a sorcerer could do what the miracle-mongers failed to do—and to burn a sorcerer was an act pleasing to the Lord.

Those were glorious old times, weren't they, Cardinal?

Those were the times when whatever a monk said, *went*. All other men were on their knees, mentally, and the depth of the abjectly credulous was the height of the gloriously pious.

Roger Bacon spent 14 years in a dungeon, because he had delved into the secrets of nature. He learned some things the priests did not know, and was therefore a magician, a wicked, irreverent person. He had doubted the omniscience of the church, a grievous sin, and grievously was he punished.

Galileo discovered that the earth moved, flatly contradicting Jo-shua who had commanded the sun to stand still. Galileo had doubted, he had dared to think, and he was therefore guilty of grievous sin.

Grievously was he punished, until he was made to bring his mind into professed conformity to that of Joshua.

Bruno, likewise, had his doubts and irreverences: he was guilty of Modernism; and was, therefore, cut off from communion, fellowship, and mercy, perishing at the burning stake—*on the spot where his monument now towers, and looks in upon the rooms of that out-of-date owl, the Italian Pope!*

In those old days, Cardinal, your theologians fairly gloated

over the horrors of hell: they rioted in the enjoyment of such an Inferno as the gloomy imagination of Dante could not surpass. Never did any religious men derive such infinite joy from such a perfectly hideous hell, as your priests found in theirs.

They pictured the Devil as a Monster seated on a red-hot gridiron, bound by red-hot chains, but with hands free, and an appetite for sinners that could not be satisfied. Amid his own screams of agony, he crunched between his teeth, like grapes, the souls of damned mortals, and then sucked these damned souls down his blazing throat.

Demons with red-hot pincers and hooks caught hold of the damned souls of mortals and plunged them first into fire, and then into ice.

Some of the damned souls were hung up by their tongues over the flames, and others were sawn asunder. Some were gnawed by snakes, and others beaten on the anvil and welded together. Some of these souls were boiled and then strained through a cloth; others were twined in the embraces of flaming devils.

No wonder the manhood, the intelligence, the independence were scared out of the ignorant under-man, when the consecrated priests of God were threatening them with such terrors.

That hell and its terrors were not made for those, only, who stole, who robbed, who forged, who ravished and who murdered: that hell and all its terrors yawned for every mortal who defied the rules of the priesthood!

Men and women were put to death, and sent to hell, for not fasting on the days set by the church.

Men and women were put to death, and sent to hell, for reading the Bible without the supervision of a priest.

Men and women were put to death, and sent to hell, for having a Bible in their possession.

Men and women were put to death, and sent to hell, for not taking off their hats and bowing to a graven image, set up beside the road, or in the street.

Those were glorious old times, weren't they, Cardinal?

Cardinal we've outgrown all that. Your church did not help us do it, either.

We did it in spite of your church.

Cardinal, when you struggle to again subdue men's minds, you are simply opposing the light of the 20th Century and *the Spirit of the Age*.

Cardinal you are making a fatal mistake about the negro; and here again you are throwing yourself against *the Spirit of the Age*.

You are receiving the black man into your church on a footing of social equality with the whites.

Not only are you receiving the black man as an equal, but you are admitting him to the priesthood.

Now, what is a priest?

According to your own book, "Faith of Our Fathers," the priest is superior to the angels. You say:

"To the carnal eye, the priest looks like other men; but to the eye of faith, he is exalted above the angels, because he exercises powers not given to the angels." * * * "The priest is the Ambassador of God," etc.

To the carnal eye, that which looks like a man is more than apt to be a man. To the carnal eye, that which looks like a tad-pole, is very apt to be a tad-pole. To the carnal eye, that which looks like a glass of wine, is very apt to be a glass of wine.

But when "the eye of faith" comes along, it may play the mischief with common sense and the realities.

That which looks like a man, may not be a man. He may be an angel—a bull-necked, pop-eyed, pot-gutted angel, with a dew-lap under his chin and a fold on the back of his neck.

That which seems to be a tad-pole, may not be anything of the sort. "The eye of faith" may require us to insult our common sense, and to see in the tad-pole a mermaid, a fairy, a "spirit."

That which appears to be a glass of wine, may be something wholly different. "The eye of faith" may require us to see the blood of Christ; and we must see that when the priest drinks this apparent wine he is, really, drinking blood.

Therefore, when we look upon a priest, we must be prepared to distrust the evidence of our senses. "To the carnal eye," he may seem to need a bath and some clean clothes: he may seem over-fed and over bibulous: he may have a low, sensual face: he may have repulsively coarse manners: he may be vulgar in his discourse, and immoral in his mode of living: but all of this is mere optical delusion, due to the untrustworthiness of "the carnal eye."

The eye of faith beholds the same priest and, presto! all is changed.

We see, not a besotted man, but a spiritual being "more exalted than the angels."

In this particular, Cardinal, you are against *the Spirit of*



AND THIS ONE, IS BILL O'CONNELL, CARDINAL PRINCE OF BOSTON. BILL IS A VIRGIN. BILL LOOKS IT.

the Aage—especially when you ask that "the eye of faith" must see an angel in a nigger.

* * * * *

Cardinal, your church refuses to make any concession to the Socialists.

There, again, you set yourself against *the Spirit of the Age*.

Every government on earth has made concessions to Socialism, and the end is not yet.

The Socialists no longer demand universal communism. They have repudiated the men who would resort to violence and to revolutionary methods.

Therefore, they now stand squarely for the Rights of Man, and not for a general overturn of governments.

This being so, they come within arm's length of every other body of citizens that is laboring for the uplift of humanity.

Yet, this is the time your church chooses to make the most savage assaults upon Socialists. This is the time when your churchmen denounce the Socialists as mad dogs who ought to be stopped with bullets.

Cardinal, when and where did your church ever strike a blow for the under dog, ever espouse the cause of the yoke-bearing serf, ever fight the battle of the shackled slave? When was your church ever anything but the ally of the powerful who oppressed the poor, and robbed honest labor of the product of its toil?

In siding against the working class today, your church is true to its detestable record.

But you are pitting yourself against *the Spirit of the Age*.

* * * * *

Cardinal, you say that the Roman church must control education, "even to war and bloodshed."

Your contention is that the child shall be enslaved by a priest; and shall be brought up to be Romanist first, and American citizen next.

Last year when you were interviewed, and asked to name the great dangers to our future, you did not mention the White Slave Traffic, the Child Labor Problem, or the Drink Evil. No; you omitted those, but mentioned our public schools.

Cardinal, how do you figure out that our public schools are more dangerous to the country than are the exploiters of helpless women and children—than are the saloons whose natural tendency is to undo the good work of the Home, the School, and the Church?

Cardinal, do you know that our public schools furnish

comparatively few criminals to the chain-gangs and to the penitentiaries, while your parochial schools are most prolific feeders of the prisons?

"By their fruits ye shall know them."

* * * * *

Cardinal, there was republished in France, (in 1904) *Theologie de Clermont* by Rev. Father Vincent. The book was issued with episcopal approbation. It contains this terrible passage:

"The church has received from God the power to reprove those who wander from the truth, not only by spiritual, but by corporal penalties, *such as imprisonment, flagellation, mutilation, AND DEATH.*" (Emphasis, mine.)

Do you hold to that terrible creed, Cardinal?

Do you claim that your church has the right to imprison, the right to flog, the right to cut off arms and legs, the right to murder?

Such has always been the creed of your Popes; such has always been their practise.

Do you believe in persecution to the death, Cardinal?

And what do you mean by "war and bloodshed," in reference to our public schools?

It is about time that you made your meaning clear, Cardinal Gibbons.



SCAN THIS VIRGIN WITH CARE. HE GOT HIS BULL NECK AND HIS SENSUAL FACE BY DIETING ON CRUSTS, CRACKERS, AND VINEGAR.

CHAPTER II.

Cardinal Gibbons' Opposition to Philippine Independence; His Pretended and Real Position; Effects of Roman Catholic Domination in the Islands; Revolting Testimony Before the Taft Commission; Priestly Despotism and Immorality; Deportation of Masons from Office; No Man's Wife Safe from Priestly Desire; Rights of Pernada Claimed by Some of the Friars.

IF you are so vehemently opposed to the freedom of the Philippine Islanders, why were you dumb when the Democratic Convention at Baltimore (1912) was proposing to ask votes for its National candidates upon the ground that the Democratic Party favored the Independence of those unfortunate people?

Why were you silent during the campaign which resulted in Democratic success?

You waited until the Democrats had triumphed, and then you virtually warned them not to honor their own campaign pledges.

Is that honorable, my Prince?

Is there, in fact, any such word as *Honor* in the lexicon of the *political organization* which you are pleased to call your "Church?"

In your declaration against the Filipinos, you are too shrewd to express your real sentiments. You are cunning enough to pretend to believe that those cruelly maltreated people should have the right to govern themselves in their own way, *some time* in the future.

You are too cunning to tell the American people that your papal machine *never* grants liberty of its own accord. You dare not confess that you intend to *always* oppose Philippine independence. Yet, that is exactly where you stand, Cardinal. You mean to have this Republic do, *permanently*, what the Spanish monarchy did for you *several hundred years*. Just as Spain held the Islands down, while Rome robbed them, you intend that this Republic shall continue to do what it is now doing—hold the Filipinos down while monks and friars despoil them of their lands, their labor, *their women*, and their liberty.

For upwards of 400 years, your "church" had been dominant in those afflicted Islands. Popes, priests, monks, and

friars had been supreme. Church and State belonged to Rome. With what result?

The same old result that cursed France, England, Ireland, Spain, Portugal, Italy, Mexico, Cuba, South and Central America. *Wherever Rome is supreme HELL moves in, and stays!*

If we wish to know the horrors of Rome-rule in England, we study the standard histories which reveal it—reading by the light of the fires that burned the patriot, the Christian, the Martyr. We read it in the ghastly annals of the reign of Bloody Mary; the diabolism of the Monasteries as exposed by Henry VIII.; the Excommunication which anathematized, with Rome's devilish curse, the Great Charter of our liberties; the satanic intolerance and atrocity which sent men and women to horrible torture and death because they could not believe that a dozen Latin words, mumbled by an ignorant priest could change wheat bread into the body of Christ.

As to France, Spain, Portugal, Italy—the records are complete, familiar, damning. In vain, Cardinal, will your satellites forge, erase, mutilate and otherwise falsify those historical records: they are *there*—complete, familiar, damning.

In the Philippine Islands, it was the Commission appointed by this U. S. Government which conducted the examination, heard the witnesses under oath, took down the testimony, and reported it to our Congress.

William Howard Taft was President of the investigating Commission. It was he who sent the official Report to our President, William McKinley. (The Report is known as Senate document No. 190; 2d session, 56th Congress.)

Cardinal, that terrible Report has been noticed in books, in pamphlets, in newspapers, and in speeches; but it has never been contradicted by oral, or written testimony.

Not a single Romanist friar, bishop, arch-bishop, or lay officer has ever testified that the witnesses who made out the frightful case against Rome, swore falsely. The Romanists in the Islands had *every opportunity* to rebut the evidence, and the most powerful *motives* to do so; but not one availed himself of the privilege.

In the face of that argument, *the Romanists were mute!*

To understand fully what that arraignment was, we must read *the official record* of the evidence. I have therefore selected such portions of the *uncontradictable* testimony as

will give a fair conception of what Roman Catholicism, *during centuries of control*, had done for this people.

THE IMMORALITY OF THE PRIESTS.

Testimony of Senor Don Felipe Calderon.

(This gentleman testified that he was born in the Philippine Islands and had lived there the thirty years of his life, less a period of eight months when he made a few trips to the British possessions. Practically all of this time had been spent in the city of Manila, where, as he states, "The friar is intimately connected with all the social, political and other life.")

Question by Taft Commission: Now, as to the morality of the friars, have you had much opportunity to observe as to this?

A. Considerable. From my earliest youth. With respect to their morality in general, it was such a common thing to see children of friars that no one ever paid any attention to it or thought of it, and so depraved had the people become in this regard that the women who were the mistresses of friars really felt great pride in it and had no compunction in speaking of it. So general had this thing become that it may be said that even now the rule is for a friar to have a mistress and children, and he who has not is the rare exception, and if it is desired that I give names I could cite right now 100 children of friars.

Q. In Manila or in the provinces?

A. In Manila and in the provinces. Everywhere.

Q. Are the friars living in the islands still who have had those children?

A. Yes, and I can give their names if necessary, and I can give the names of the children, too. Beginning with myself, my mother is the daughter of a Franciscan friar. I do not dishonor myself by saying this, because my family begins with myself.

Q. I will be much obliged for a list.

(Witness here produced long list of such children.)

* * * * *

Q. It was not a general licentiousness on the part of the friars?

A. It was a general licentiousness, because, as I have said, the exception as to the rule among the friars was not to have a mistress and be the father of children by her. The friar who was not mixed up with a woman in some way or other was like a snowbird in summer.

Q. That would seem to indicate that the immorality of the friars

is not the chief ground of the hostility of the people against them, would it not?

A. That is not, by any means, because the moral sense of the whole people here has been absolutely perverted. So frequent were these infractions of the moral laws on the part of the friars that really no one ever cared or took any notice of them; and this acquiescence on the part of the people was imposed upon them; for woe be unto him who should ever murmur anything against the friars, and even the young Filipino women had their senses perverted, because when attending school they had often and often seen the friars come in to speak to their openly avowed daughters, who often were their own playmates.—Pages 139-140.

THE CRUELTY OF THE PRIESTS.

Testimony of Jose Roderigues Infante.

(This witness is a licentiate of law, though not practicing the profession, who has lived all his life in the islands, being educated at the University of Santo Thomas. At the time the following questions were asked he gave his age as 36. With reference to the taking of statistics for the Spanish government by the friars the following was asked:)

Question by Taft Commission. So, to swell the taxes, they robbed the cradle and the grave?

A. They augmented the cradle, but diminished the grave. The friars had a system of blackmail, by which they held the rod over all the citizens of a pueblo, about whose habits and closet skeletons they learned through making little girls of from 5 to 6 and 7 years of age, who could barely speak and who were naturally and must have been sinless, come to the confessional and relate to them everything that they knew of the private life in their own homes and in places that they might visit.—Page 146.

* * * * *

Q. What do you know about the morality or immorality of the friars?

A. Too much. I have nothing to add to what Senor Calderon says, save to cite some more names.

Q. Have you known a good many young women and young men who were the reputed daughters and sons of friars?

A. I have known a great many and now have living on my estate six children of a friar.

Q. Were all the friars (priests) licentious?

A. I believe that they all are.

Q. Do you think that was the ground of hostility against the friars?

A. No, sir: Cæsarism was. Everything was dependent upon them, and I may say that even the process of eating was under their supervision. Naturally, their immorality had a slight influence in the case, but it became so common that it passed unnoticed.—Pages 146-147.

* * * * *

Q. Charges have been made against the friars that they caused deportations of Filipinos. Do you know of such instances?

A. In my own province it was seen that the large majority of the friars, and more especially the now deceased friar, Antonio Brabo, had great influence in the deportation of many influential citizens, as also in the incarceration of several of them in order to subsequently have them released so as to show their power with the authorities.

Q. It is charged, also, that they were guilty of physical cruelty to their own members and others. What do you know about it?

A. They were cruel, not only in their treatment of their servants by beating them, but they also took great delight in being eye witness to tortures and beatings of men in prisons and jails by the civil authorities. They were always, when witnessing these acts, accompanied by some of the higher Spanish civil authorities, and these acts were usually carried out at the instigation of the friars. Page 147-148.

* * * * *

Testimony of Senor Nozario Constantino.

(Witness was born in the islands, had reached the age of 58, and had lived in Manila since beginning the practice of law, though he made frequent trips back to the vicinity of Bigan, where he was born, having interests and lands in Bulacan.)

Question by Taft Commission: What political functions did the friars discharge before 1896 in the villages in which they were parish priests?

A. The political functions that they exercised were those of ruling the entire country, every authority and everybody having to be subservient to their caprice.

Q. Do you know what were the relations between the heads of the Spanish government and the heads of the church here?

A. **GENERALLY SPEAKING, THE GOVERNOR-GENERAL HAD TO KEEP ON THE GOOD SIDE OF THE HEAD OF THE CHURCH HERE, FOR HE KNEW FULL WELL THAT IF HE**

SHOULD DO ANYTHING WHICH WAS DISPLEASING TO THE ARCH-BISHOP THAT HE WOULD LAST A VERY SHORT TIME IN THE PHILIPPINES.

Q. What was the morality of the friars?

A. There was no morality whatever, and the story of the immorality would take too long to recount. Great immorality and corruption. (I desire to say here that, speaking thus frankly about the habits of the priests, the witnesses would fear that they might be persecuted by the priests if it should ever get out what they were saying here.)

Judge William Howard Taft: I DON'T EXPECT TO PUBLISH IT. I EXPECT TO USE IT TO MAKE A REPORT TO THE COMMISSION.

Q. Have you known of the children of friars being about in Vulacan?

A. Yes, sir. About the year 1840 and the year 1850 every friar curate in the province of Bulacan had his concubine. Dr. Joaquin Gonzales was the son of a curate of Baliuag, and he has three sisters here and another brother, all children of the same friar. We do not look upon that as a discredit to a man. The multitude of friars who came here from 1876 to 1896 and 1898 were all of the same kind, and to name the number of children that they have would take up an immense lot of space.* * *

Q. Did not the people become so accustomed to the relations which the friars had with the women that it really played very little part in their hostility to the friars, assuming that the hostility did exist?

A. That contributed somewhat to the hostility of the people, and they carried things in this regard with a very high hand, for if they should desire the wife or daughter of a man, and the husband and father opposed such advances, they would endeavor to have the man deported by bringing up false charges of being a filibuster or a Mason, and after succeeding in getting rid of the husband, they would, by foul or fair means, accomplish their purposes, and I will cite a case that actually happened to us. It was the case of a first cousin of mine, Dona Soponce, who married a girl from Baliuag and went to live in Agonoy, and there the local friar curate, who was pursuing his wife, got him the position as registrar of the church in order to have him occupied in order that he might continue his advances with the wife. He was fortunate in this undertaking and succeeded in getting the wife away from the husband and afterwards had the husband deported to Puerto Princessa, near Jolo, where he was shot as an insurgent, and the friar continued to live

with the widow and she bore him children. The friar's name is Jose Martin, an Augustinian friar.

Q. I want to ask you whether the hostility against the friars is confined to the educated and the better element among the people?

A. It permeates all classes of society, and principally the lower, for they can do nothing. The upper class, by reason of their education, can stand them off better than the lower classes, and this is the reason that the friars don't want the public to become educated. —Pages 150-151.

MASONS DEPOSED FROM OFFICE.

Testimony of Dr. Maximo Viola.

(Dr. Maximo Viola was born in the Philippines and practiced medicine in the province of Bulacan, where he lived practically all his life with the exception of a trifle over four years, which time was spent in Spain, France, Germany and Austria completing his education.

Question by Taft Commission. What political functions did the friars actually exercise in your parish?

A. They exercised all functions. They were the lieutenants of the civil guard, the captain of the pueblo, the governor of the province. To show this, the friar would always watch the elections, and if any provincial governor or any municipal authority were elected by the people whom he did not desire to hold office, he would for subordinate officers appeal to the provincial governor and for these governors to the governor-general, and state that if these officers who had been elected were permitted to assume their offices that the public order would be endangered, because they were Masons, or any other specious argument would be advanced so as to make the superior authorities set at naught the will of the people and appoint whoever might be thought suitable or friendly to the friar, but often this was not necessary, as the friar would so wield the elections as to get only those to vote who were his blind followers.

Q. What was the morality of the parish priests?

A. There was no morality. If I was to rehearse the whole history it would be interminable; but I shall confine myself to concrete cases, beginning with the vows of chastity, which everyone knows they have to take. Upon this point it were better to consult the children of friars in every town where there are at least four or five or more, who have cost their mothers more bitter

tears for having brought them into the world, not only because of the dishonor, but also because of the numerous deportations brought about by the friars to get rid of them. The vow of poverty is also loudly commented on by the fact that in every town, however poor it may be, the convent is the finest building, whereas in Europe or elsewhere the school house is the finest building. With regard to other little caprices of the friars, I might say that whenever a wealthy resident of the town is in his death throes the Filipino coadjutor of the friar is never permitted to go to his bedside and confess him; the Spanish friar always goes, and there he paints to the patient the torments of hell and the consequences of an evil life, thus adding to the terrors of the deathbed. He also states his soul may be saved by donating either real or personal property to the church. If the patient dies, the family is compelled to have a most expensive funeral, with all the incidental expenses, which go to the church, or be threatened with deportation or imprisonment; and if the dead person is a pauper and has naturally nothing to pay with, or if he is a servant or a tenant, the master or employer has to pay or he will be deported, as happened to my brother-in-law, Moses Santiago, who was a pharmacist, and was deported in the month of November, 1895, because he did not pay the funeral expenses of the son of the female servant in his house. The father of this child was a laborer and had funds sufficient to defray the burial expenses, and the friar was so informed by my brother-in-law, and they said they had nothing to do with that, and that he was his master and would have to pay or suffer the consequences, which he did.

I myself came very near being deported under the following circumstances: A woman heavily with child died in the fifth month of gestation. The friar curate demanded that I should perform the Cæsarian operation upon the corpse, in order to baptize the foetus. I declined to perform the operation, because I had a wound in my finger and feared blood poisoning. He told me it was my duty to myself and to my conscience to perform the operation, in order that he might baptize the foetus, and I told him my conscience did not so impel me, and I declined to do it, and he said, "Take care." Those two words were sufficient to send me hurriedly to Manila, where I remained from 1895, the year in which this occurred, to 1899.

If the dying person is a pauper, with no one to pay fees, the Spanish friar does not go to confess him, but sends the Filipino, and when he dies without burial fees his corpse is often allowed to rot, and there have been many cases where the sacristans of the

church have been ordered by the friar to hang the corpse publicly, so that the relatives may be thus compelled to seek the fees somewhere sufficient to bury the corpse.

Q. What proportion of the friars do you think violated their vows of celibacy?

A. I do not know a single one of all those I have known in the province of Bulacan who has not violated his vow of celibacy.

Q. Does a hostility exist among the people against the friars?

A. A great deal. If you were to ask the inhabitants of the Philippines, one by one, that question, they would all say the same—that they hated the friars, because there is scarcely a person living here who has not in one way or another suffered at their hands.

Q. What is the chief ground of that hostility?

A. The despotism and the immorality.

Q. Had other causes than the immorality not existed, do you think the immorality was sufficient?

A. Yes: that would be a sufficient cause, for the simple reason that the immorality brings as a natural consequence in its train despotism, intimidation and force to carry out their desires and designs; for all may be reduced to this, that the Filipino who did not bow his head in acquiescence had it cut off from his shoulders.

Q. In other words, this was only a manifestation of the power they exercised over the people. That was one end toward which they used their power?

A. Immorality was the chief end.—Pages 155-157.

TOO INDECENT TO PRINT.

Testimony of Pedro Surano Laktaw.

(This native was 47 years of age, had received his degree as teacher of elementary schools in Manila, his degree of superior teacher in Salamanca, Spain, and his degree as instructor of normal schools in Madrid. When asked in regard to his knowledge of the friars, he said: "I think I am in a position to know more about them than any other Filipino, because through my position as teacher I was brought in constant contact with them.")

Question by Taft Commission. What political functions did the friars actually exercise in the pueblos?

A. All without exception. Even those which the governor-general was not able to exercise. One of the most terrible arms that the friars wielded in the provinces was the secret investigation and report upon the private life and conduct of a person. For instance, if some one had made accusations against a resident of a

pueblo and laid them before the governor-general, he would have private instructions sent to the curate of the town to investigate and report upon the private life of that resident, stating he had been charged with conspiring against the Spanish sovereignty. This resident was having his private life investigated without any notice to him whatever and in a secret way, and the report was always sent secretly to the governor-general, and he might be the intimate friend of the governor of the province or of the gobernadorcillo of the town, or of the commander of the civil guard in his town. He would render reports openly very favorable to him, but notwithstanding this the governor-general would receive the secret report of the friar and act upon it. For instance, there have been many cases in pueblos where a large number of the inhabitants have attended a feast in honor of the birthday of the governor of the province and have partaken of his hospitality, being intimate friends of his, and three or four days later nearly all of them have been arrested and imprisoned, charged with being conspirators against the life of the governor and against the continuance of the Spanish sovereignty through secret information received from the friar curate. This is the secret of their great political influence in the country, for from the governor-general down to the lowest subordinate of the Spanish government they feared the influence of the friar at home, which was very great, owing either to social position there or to power of money here, and I myself have seen several officers of high rank in the army and officials of prominence under the government sent back long before their times of service had expired at the instigation of the friars.

Q. What do you know as to the morality of the friars?

A. I have already related in my statement a few cases, and I would prefer to answer the questions by saying that the details of the immorality of the friars are so base and so indecent that instead of smirching the friars I would smirch myself by relating them.

The witness closed his testimony before Mr. Taft, with this statement: "In a word it can be truthfully said that the morality of the Filipino people becomes looser and looser as it nears the neighborhood of the convent." (For further particulars see pages 163-165—Senate document No. 190, 56th Cong. 2d session.)

"NO MAN'S WIFE SAFE."

Testimony of Ambrosia Flores.

(This man had lived in the islands all his life, had been an officer in the Spanish army and later a general in the insurgent army, coming into contact with the friars in the discharge of mili-

tary and civil duties. Note his answers in regard to their "chastity.")

Question by Taft Commission. Do you know whether there are in these islands a great many descendants of the friars?

A. Yes, sir.

Q. Is that generally understood?

A. Yes, sir.

Q. Do you think the immorality was general or not—whether or not with a great many exceptions?

A. Yes, there were exceptions, but they were very rare.

Q. What was the ground of the hostility against the friars?

A. The reasons for their hostility were many. In the first place, the haughty, overbearing, despotic manner of the friars. Then the questions of the haciendas, (large farms, referred to in Taft's Nashville speech) because the conditions of their tenantry were very terrible. Then there was the fact of the fear which beset every man, even those who through fear were nearest to the friars, that if his eyes should light upon his wife or daughter in an envious way that if he did not give them up he was lost. Another reason was that they were inimical to educating the people. Then, again, because of the parish fees, because they were very excessive, always compelling the rich to have the greatest amount of ceremony in their weddings, baptisms and interments—whether they wanted it or not—and cost them thereby a good deal, and if they did not accede to the payment they would say they were Masons and flibusters.

Q. Was the chief reason for the feeling of the people against the friars such as you have stated; that is, that they represented to the people the oppressive power of the Spanish people?

A. Yes, sir; exactly.

Q. Do you think that if there were no other reason their great immorality would have made them unpopular?

A. That would be sufficient for this reason: That the means which they used to carry out their purposes with respect to women were the most grievous and oppressive. If they had merely desired a woman and courted her, nothing would have been said, but if the woman declined to allow their advances they used every effort in their power to compel her and her relatives to succumb.—Pages 169-170.

The testimony of Brigadier-General R. P. Hughes, U. S. A., is summed up in his final answer to a question:

A. To be plain, Judge, there is no morality in them; not a particle. They gamble in their convents; they send for members of their congregation to gamble with them. There is no morality.—Pages 176-177.

The gist of the evidence of the Attorney-General of the island—Florentino' Torres—may be seen in the following extract:

The artlessness and deficient culture of a great part of the inhabitants of this archipelago are circumstances of which the friars have taken advantage, for, as is known, they take care to have it always believed that they can hurl excommunications and command the terrible punishments of heaven, with the power to cast the disobedient into the uttermost depths of hell.

* * * * *

The social relations which the friars have maintained with the Filipinos are the most injurious, and opposed to culture and the moral and material progress of the latter. Ministers of a religion whose founder proclaimed charity to the limits of sacrifice and equality among men have preached the contrary, and sustained by their works the inequality and difference between races, impeding and ridiculing every motion or idea of dignity conceived by a Filipino. They have endeavored to keep the Filipinos in ignorance, opposing wherever they could bring their pressure to bear, the teaching of the Spanish language by primary school teachers. They have condemned in their preachings and private conversations every desire for culture and civilization, antagonizing the best purposes of the Madrid government or of that of these islands, as well in the faint and meager reforms in behalf of the progress and education of the Filipinos as in the economical measures which to a certain extent affect the interests of the corporations, although they may redound to the great benefit of the people; and have arrogated to themselves the title of mentors and directors of this society. Instead of teaching the Filipinos cultured social behavior becoming to civilized men, they educated and formed them morally with that narrow character, little frank and distrustful, which is noticeable in the generality of the people, especially in the more ignorant, making them stubborn and suspicious of intercourse and relations with foreigners.

They have devoted themselves to keeping this society in ignorance, as though it lived in the middle ages or in the medieval epoch of remote centuries.

Lastly, as priests and curates, the majority of them were

living examples of immorality, or disorder in the towns, and of disobedience and resistance to the constituted powers and the authorities, encouraged by the impunity guaranteed in the anachronistic ecclesiastical jurisdiction, by the weakness of the governors and officials vitiated with fetichism and hypocrisy, and by the irresistible omnipotence of each monarchical corporation, possessing immense wealth.

The curate friars were agents and representatives of a powerful theocratic feudalism, which has been ruling this country for many centuries back, without any sign of responsibility of any kind through civil and military officials appointed by the Spanish government with the more or less direct intervention of the commissary friars residing in the capital of Spain.

* * * * *

Question by Taft Commission: What was the morality of the friars as parish priests, etc.?

A. The morality of the friars generally left much to be desired: it was a cause for scandal among their parishoners—the way in which they broke their vows of chastity and poverty. This free life of the friars was so notorious that nothing was hidden from their parishoners, who had everything before their eyes on all occasions. We shall cite some cases: They compelled all the spinsters to go up to the convent on Sundays and feast days, and there they exhorted them regarding matters which were not advisable, and, not satisfied with this, they advised them to confess frequently, and they relied upon this means to profane the house of God; and, if they did not secure their disordered ends, they sought means, even through it were calumny, to secure the deportation of the fathers of families, and if the women were married their husbands, as happened to the former captain, Don Miguel Bevollo, and others. To show how far their astuteness went, there still exists in the convent of this pueblo two secret stairways, the door being in the form of a wardrobe, which, when opened, formed means of escape—one communicating with the vault and leading from the choir of the church to the sacristy, and the other in the sleeping room of the curate, which led to a storehouse which is now used as the office of the local presidente. This was the idea of a friar to carry out his impure and disordered passions. It can be said that there were two curates of this pueblo who were so cruel and inhuman that even without any reason they verbally ill-treated whoever had the misfortune to have anything to do with them, not to say anything of their servants, sacristans and singers, without respecting the sanctity of the place and of religious functions; wherefor, by reason of

our consciences as good Catholics, we cannot but protest under pain of threatening demoralization and corruption of our holy religion. **They abused all kinds of females without distinction of class or age, and when some of them became with child they gave them medicine to kill the foetus.**—Page 200.

CIVIL OFFICERS PUT IN JAIL.

The friar curates, usurping the attributes of the local authorities, not only intervened but exercised joint action with the said authorities in the three branches, administrative, judicial and economical. The justice of the peace who should have dared to disobey the curate friar was certain to land in jail within a few days if he were not deported, to which end the revered friars always had on hand, like a penance against them, the accusation of being a filibuster and anti-Spanish. The heads of the Spanish government, to the detriment of their dignity, became servile tools, because they knew that the friars, with the powerful lever of their money treasured up in the convents of Manila, were above the law; therefore more powerful than the very governor-general of the islands.

—Testimony of Francisco Alvarez, ex-clerk of court of ex-councilor of justice, before Taft Commission, Senate document No. 190, 56th Congress, 2d session, p. 258.

"ABSOLUTE LORD AND MASTER."

The parish friar placed in the position already described by the undersigned regarding his parish converted himself up to a certain point, into an absolute lord, master of lives and property, and, if so willed, he made and unmade everything according to his fancy. Master of the will of the people, more through fear than out of love for him, he nominated town authorities who pleased him, which nomination resulted almost always in the greatest flatterer of all his parishoners, and it is plain that all weighty determinations dictated by the municipal authorities were not proper initiatives, but those of his amours.

—Testimony of J. C. Mijares, before Taft Commission, Senate document No. 190, 56th Congress, 2d session, 254.

"ASSERTED RIGHT TO MARRIAGE BED."

I do not know whether this (high fees) may have been the cause in some cases for reluctance to contract ecclesiastical matrimony, although in my judgment what mostly influenced this reluctance is that some reverend friars had arrogated to themselves

rights which in fuedal times were called rights of "pernada." (The right asserted by certain fuedal lords to enter the marriage bed of a newly-wedded bride before the husband.) Far from my mind is the idea of injuring or slandering, for I can cite specific and concrete facts, with the names and descriptions of the parties interested, should I be compelled thereto.

—Testimony of Don Jose C. Mijares, resident of Bacolod, before Taft Commision, Senate document No. 190, 56th Congress, 2d session, p. 254.

DETECTIVE WORK OF THE PRIEST.

The detective work of the friar curates and their false accusations and slanders sent many and an innumerable number of the peacefully inclined to the revolutionary ranks, because between the horrible punishments and outrages which produced death slowly and death in the open field, many preferred the latter. The greater part of the well-to-do and cultured people of the provinces and many from this capital embraced the cause of the rebellion, forced thereto by the persecution and false accusations made by many jingoistic Spanish patriots and the friars, rather than of their own notion, and also because of the outrages, ferocious punishments, and most severe penalties imposed on persons that the people believed to be innocent. (P. 187.) The curate friars were agents and representatives of a powerful theocratic feudalism, which has been ruling this country for many centuries back without any sign of responsibility of any kind, through civil and military officials appointed by the Spanish government with the more or less direct intervention of the commisary friars residing in the capital of Spain.

—Testimony of Florentino Tores, attorney-general of the Philippines under military government of the U. S., before Taft Commission, Senate document No. 190, 56th Congress, 2d session, p. 181-187.

MASONS DEPORTED: WIVES OUTRAGED.

If they should desire the wife or daughter of a man, and the husband and father opposed such advances, they would endeavor to have the man deported by bringing up false charges of being a filibuster or a Mason, and after succeeding in getting rid of the husband, they would by foul or fair means, accomplish their purposes, and I will cite a case that actually happened to us.

—Witness Senor Constantino, before Taft Commission, Senate document No. 190, 56th Congress, 2 dsession, p. 150-151.

TRUST METHODS USED.

Q. How did the friar rob them?

A. He robbed them in the vicinity of the railroads by forcing the people to sell their rice to him at the prices which the friar made, and not allowing the people to send their own products to the market.

—Testimony of H. P. Whitemarsh, American correspondent Century Magazine, and other periodicals, before Taft Commission, Senate document No. 190, 56th Congress, 2d session.

CAUSE OF HOSTILITY.

Q. What grounds did they give for their hostility?

A. Mainly that the priests held them under, oppressed them, robbed them, and that they used their women and daughters just as they pleased.

—Testimony of H. P. Whitemarsh, American correspondent representing Century Magazine and other periodicals, given before Taft Commission, Senate document No. 190, 56th Congress, 2d session, p. 17.

Cardinal Gibbons, you cannot say that you are ignorant of the appalling record which your "Church" made in the Philippines, after having had full sway there for centuries. Yet you now demand that this Democratic administration shall *play false*, to the American people, shall stultify itself, and shall keep the U. S. Army in the Islands for the purpose of perpetuating the rule of the Romanist robbers, seducers and murderers.

What is your motive, my Prince?

Are you compelled to obey an order from the Vatican?

Are *you* as much of a slave to Rome, as you demand that the Filipinos shall always be?

CHAPTER III.

Discovery of the Philippine Archipelago by Magellan; King Philip of Spain Sets About Converting the Filipinos to the Roman Catholic Faith; the Friars Chosen to Conduct the Work; Their Oaths of Chastity and Poverty; When Persuasion and Argument Failed, the Arbitrament of the Sword to be Resorted to, a Feature of Their Plan of Converting the Islanders; Terrible Indictment of the Friars, in President McKinley's Message to Congress; Their Shameless Violation of Their Oaths; Driven to Desperation, the Filipinos had Risen in Insurrection; Mr. Stuntz's book; Universal Hatred of the Friars; the Romanist Greed for Land and Rack-rents; They Stifle All Liberty of Thought, and Freedom of Speech; Their Insatiable Greed for Money; Their Immorality; Testimony of Witnesses Before the Taft Commission.

YOU are no doubt conversant with the history of the 3000 islands, in the far Pacific, which are called the Philippines—so named, in honor of Philip II. of Spain, whose greatest happiness it was to attend the burning to death of those Spaniards who could not be brought to believe that a dozen Latin words, mumbled by a priest, could change a piece of bread into the body of Christ.

You therefore know that this Eastern archipelago was "discovered" by Magellan, the navigator who succeeded in finding the water-way to the East by way of the West, which Columbus was vainly seeking when he stumbled upon the West Indies.

We do not know to what extent the inhabitants of those Islands had enjoyed life, previous to the "discovery" by the Spanish Christians, in the year 1519; but we have a fairly accurate idea of the torments they have suffered ever since King Philip set about their "conversion" in 1555.

This most orthodox monarch, in casting about for the best agents to bring the Islanders over to Holy Church and the Holy Father, chose the friars. In this selection the Papa heartily concurred. No instruments more fitting could be desired.

The friars were solemnly sworn to *live as cannuchs*, letting the women alone, even as St. Anthony and Simeon Stylites did.

The friars were also deeply sworn to *poverty*. They were

commissioned to lay up treasures in Heaven, only, where moths do not corrupt, nor thieves break in and steal.

These consecrated, self-denying' friars were not even allowed to own the very clothes they wore. Their oaths bound them to own *nothing*.

Hence King Philip, who was a stingy soul, chose these friars as the most inexpensive Romanist machinery which he could establish in the Islands. They did not cost Spain a ducat: what they cost the Filipinos is a hideous story, written



THESE CHAPS OWE THEIR THICK NECKS AND COARSE MOUTHS
TO ABSTEMIOUS DIET, PURE THOUGHTS, AND FREQUENT
RESORT TO GRUEL, BRANCH WATER, VEGETABLES, &C.

in blood, in chains, in torture-chambers, in untimely graves, in crimes that appal humanity.

Cardinal Gibbons, are you familiar with the black record?

Do you not know that the order of the Spanish King authorized those Roman friars to "convert" the natives "*by force of arms*," when milder measures failed?

Do you not know what butcheries were committed, under that royal order, by Spanish troops at the instigation of the friars?

In those remote Islands, too far away from European eye to see or European ear to hear, deeds were done in the name

of Christ that were fiendish enough to gladden the imps of the Pit.

In my last letter to you, my Prince, liberal extracts were quoted from the Message of the President of the United States, transmitting to Congress the official Report of the Secretary of War, relative to the Philippine Islands. This Message was sent from the Executive Mansion, Feb. 25, 1901—William McKinley being President.

Cardinal, the Message is, in effect, as frightful an indictment of your Romish *system* as Erasmus ever published, as Luther ever fulminated, as Henry VIII. ever put on record, as any ex-priest ever hurled at your head.

Erasmus, your Papa dared not burn: it was too late: the embers still glowed beneath the ashes where he burned Jerome, and Huss, and Bruno, and Savonarola.

Luther could not be burned, for the German princes put the steel girdle of their swords around him, and would not yield him up to the fires of papal hate.

Henry VIII. your Papa could not burn, because he was a King, and the day had passed when a haughty Pope could dethrone and degrade a monarch.

Ex-priests have been shot, and have been poisoned, and have been sand-bagged, and have been drowned, and have been shut up in dungeons whence no sound can be heard—but yet the ex-priest is ever with us, and his indictment against you, Cardinal, cries aloud to the God on High!

But never did King or prelate arraign you more sweepingly, more convincingly, more unanswerably, than your system is arraigned in President McKinley's Message to Congress.

Mark you, my Prince! Your system had been in full control of the Philippine Islands for *more than 300 years*. The field was yours. No heretic was there to make a note of discord. It was *death*, not to be a Roman Catholic!

Yours, the ground; yours, the tree; yours, the fruit!

What was that fruit, as disclosed by *the undisputed evidence* of all the witnesses before the Taft Commission?

(1.) *Sworn to poverty*, your frairs had robbed the natives of their best lands and had enriched themselves at the expense of their helpless converts:

(2.) *Sworn to chastity*, your friars had satiated their swinish lust upon the wives and daughters of their "converts," until no man was safe:

(3.) *Sworn to Christian duties and responsibilities*, your friars had banished the Bible, had kept the natives in ignorance, had imposed upon them with all sorts of unjust taxes, fees, forced labor and contemptuous mistreatment.

No wonder the miserable victims of priestly greed and lust, flamed out into desperate insurrection—determined to die in arms rather than submit longer to these intolerable wrongs.

Cardinal, have you run your eyes over Taft's report to McKinley, and McKinley's report to Congress? It is Senate Document No. 190, 2nd session, 56th Congress. Elihu Root being Secretary of War at the time.

My Prince, you should read the entire record of that fearful investigation.

The facts therein revealed on oath corroborate Erasmus, Savonarola, Luther, Henry VIII., Count C. P. DeLasteyrie, Justin D. Fulton, Father Chiniquy, Joseph McCabe, William Hogan, Margaret Shepherd, Jeremiah Crowley, Bernard Fresenborg, Manuel Ferrando, P. A. Seguin, Maria Monk and all the host of other witnesses who have testified against *your damnable system*.

Cardinal, you will find that official Report of Taft quoted and substantiated in the book entitled, *The Philippines and the Far East*, by Homer C. Stuntz (1904) who lived two years in the Islands.

Mr. Stuntz says that Governor Taft's witnesses were "bishops, priests, friars, doctors, lawyers, teachers, business men, all residents of the Philippines."

Now, let me simplify matters by following Mr. Stuntz in his selections from the mass of testimony presented to the Taft Commission, and in his enumeration of the causes that led to the insurrection of the natives against the Romanists.

First, Mr. Stuntz proves by the evidence that the hatred borne to the friars *was universal*. He cites the lawyer, Constantino, p. 151 Sen. Doc. 190.

This universal hatred was engendered by—

(1.) The Romanist greed for land, and for rack-rents from the natives.

For instance, one of the orders that was bound by the vows to poverty had seized *one* tract of land that was 28 *miles* long, by 14 *miles* wide.

Nice little poor-farm, wasn't it Cardinal?

In all, these sworn paupers of Rome had appropriated 403,000 acres of the very choicest land in the Islands, and were

rack-renting 60,000 native "converts"—doing it, of course, in the name of God, and for the glory of the Virgin Mary.

This land had been earned, principally, by praying souls out of "pugaterry," putting oil on the dying, and granting pardons for sin. Breath, and not money, paid for the soil held by these sworn paupers—much of the breath being heavily encumbered by whiskey and tobacco.

It was to extinguish fraudulent titles thus obtained that Roosevelt, Taft and Root agreed to pay the paupers \$18. per acre for their arable dirt, \$7,000,000 total!

Secondly, Mr. Stuntz found that the Romanists were hated by the natives—

"Because they stifled all liberty of thought, or freedom of speech, in matters religious AND POLITICAL."

There was a Spanish law which *made it a crime* to teach any other religion than the Roman Catholic. (Section 226 Penal Code.)

So late as 1896, the Romanists were relentlessly persecuting and murdering such Filipino patriots as Dr. Jose Rizal, an educated and very brilliant man, *whose only crime was his independence of thought and speech*. (Shot in Manila, Dec. 30, 1896, while hundreds of Romanist friars looked on, smiling as they puffed their cigars.)

The third cause of the hatred of the natives for the Romanists was—

"Their insatiable greed for money."

The evidence is, that the sworn paupers charged money for masses, indulgences, bulas, pictures, books, chaplets, benedictions, marriages, baptisms, burials, confessions of the dying, etc.

It can hardly be credited that these poverty-vowing disciples of Jesus charged \$15. for giving Christian interment to the corpse of a native!

Sometimes, the friars forced the sacristans "to hang the corpse publicly, so that the relatives may be thus compelled to seek the fees somewhere, sufficient to bury the corpse." (Stuntz, p. 109, quoting testimony of Senor Maximo Viola before the Civil Commission.)

The fourth cause of the intense and universal hatred was—

"The immorality of the friars."

Mr. H. Phelps Whitmarsh was sent to the Islands as the correspondent of *The Outlook*, the magazine of which Mr. Roosevelt is now one of the editors.

Mr. Whitmarsh was made Governor of the Hill Province at Benguet in the Philippines.

The Commission inquired of him the grounds of the hostility of the natives to the Romanist friars. He replied:

"Mainly, that the priests held them under, oppressed them, robbed them, AND USED THEIR WIVES AND DAUGHTERS JUST AS THEY PLEASED."

There it is, in a nut-shell: simple, terse, complete, damning!

What about it, Cardinal?

That's what your Roman *system* does, and always has done, whenever it has gained the upper hand.

It keeps the people under, it oppresses them, it robs them, *and it uses their wives and daughters just as they please.*

The Philippines was no isolated case: it was *a typical demonstration*, my Prince.

Lest we forget, my Prince, I will re-state what was proved against your *system*, in the Philippines, after it had had full swing *for more than 300 years*:

General R. P. Hughes, of the United States Army, testified that there was no morality—"not a particle"—among your Romanist priests.

Attorney-General Torres swore that your Romanist priests "have condemned, *in their preachings and in their private conversations, EVERY DESIRE FOR CULTURE AND CIVILIZATION,*" among the natives.

General Torres further testified that they—the priests—"abused all kinds of females, without distinction of class or age."

Jose Templo, speaking for himself *and as chosen representative of his city of Lipa*, accused your Romanist friars of being "*THE CORRUPTORS OF YOUTH.*"

He further made the terrible charge that, "in the administration of the sacraments they exercised only the penitential as in these *they experienced pleasures and delights THROUGH THEIR SHAMELESS AND INCREDIBLE SOLICITATIONS.*"

To avoid misrepresentation, I will quote the words of this *unimpeached and uncontradicted* witness:

In Lenten time, which was the period when the country folk came in to confess, the parish friar would give strict orders to the

scribes of the church to the end that in the distribution or giving of the certificates to the penitents among himself and the coadjutors, they should give him the young unmarried country women and servant penitents, whom he obscenely solicited through words and manipulations in the confessional, which they always had cornered and buried in the darkest part of the church. Is a proof of this desired as clear as the light of mid-day? Here are the thousands of solicited females, of which I have some examples in my house, ready to depose if necessary in accordance with what is here denounced.

* * * * *

Q. What do you think is the chief ground for hostility to the friars as parish priests?

A. The abuses, tyrannies, and countless immoralities committed safely. I say "safely" because in the Philippines no one could call the friar to account for his acts. And if any governor allowed himself at any time to bridle his friars his rashness cost him dearly, he being discharged from his office.—Pages 202, 209, 210.

Don Jose C. Mijares had lived in the Islands 63 years: he testified:

The friar curates, usurping the attributes of the local authorities, not only intervened but exercised joint action with the said authorities in the three branches, administrative, judicial and economical. The gobernadorcilla or justice of the peace who should have dared to disobey the curate friar was certain to land in jail within a few days if he were not deported, to which end the revered friars always had on hand, like a panacea against them, the accusation of being a filibusterer and anti-Spanish.

The heads of the Spanish government, to the detriment of their dignity, became servile tools, because they knew that the friars, with the powerful lever of their money treasured up in the convents of Manila, were above the law; THEREFORE, MORE POWERFUL THAN THE VERY GOVERNOR-GENERAL OF THE ISLANDS.

General Torres said:

It can be asserted without exaggeration that the friars have been and are a fatal hindrance to the advancement, moral and material, of this country, from the very fact that they have devoted

themselves to keeping this society in ignorance, as though it lived in the middle ages or in the mediaeval epoch of remote centuries; and lastly, as priests and curates, the majority of them were living examples of immorality, of disorder in the towns.

General Torres further stated:

In many pueblos the concubines and children of the friars were publicly known and pointed out, and the colleges existing in this capital used to be, and still are, filled with youths of both sexes whose features reveal their origin and birth.

Ambrosia Flories said:

A. The reasons for this hostility were many. In the first place, the haughty, overbearing, despotic manner of the friars. Then the question of the haciendas, because the conditions of their tenantry were very terrible. Then there was the fact of the fear which beset every man, even those who through fear were nearest to the friars, that if his eyes should light upon his wife or his daughter in an envious way that if he did not give them up he was lost. **ANOTHER REASON WAS THAT THEY WERE INIMICAL TO EDUCATING THE PEOPLE.** Then, again, because of the parish fees, because they were very excessive, always compelling the rich to have the greatest amount of ceremony in their weddings, baptisms and interments—whether they wanted it or not—and cost them thereby a good deal, and if they did not accede to the payment they would say they were Masons or filibusters.

Pedro Lurano Laktaw swore that *the immorality of the Filipinos grew worse and worse, THE NEARER ONE APPROACHED TO THE CONVENTS.*

Senor Nozarino Constantino testified, concerning the priests:

If they should desire the wife or daughter of a man, and the husband and father opposed such advances, they would endeavor to have the man deported by bringing up false charges of being a filibuster or a Mason, and after succeeding in getting rid of the husband, they would, by foul or fair means, accomplish their purposes.

All the evidence discloses "*the immense wealth*" which

these sworn-to-poverty friars had accumulated. By the corrupt use of this ill-gotten wealth, the holy paupers bribed officials, in the Islands, or in Spain, and thus maintained their irresistible power to wring more *and more*, *AND MORE*, from the miserable natives.

The evidence is that *the Islanders could read and write* their own language, before the Spaniards and the friars came to "discover" the archipelago.

Afterwards, the natives were systematically mistreated; degraded, deprived of education and debauched morally, in the manner described by the witnesses.

What have you to say about it, Cardinal?

You want another THREE HUNDRED YEARS OF LOOT, for your Italian Papa, don't you?

With unctious persuasiveness, you argue against the grant of self-government to these Islanders.

You say that we must dishonor our forefathers, spurn our Declaration of Independence, break the assurances that we gave to the world and the promises we have made to the Islanders.

You say that the natives are not *yet* prepared for self-government.

Whose fault is *that*, my Prince?

Your political corporation has had them in custody and tutelage for three centuries: how many more hundreds of years do you demand?

P. S. Do not forget, my Prince, that your Romanist priests, *as shown by undisputed testimony*, claimed and exercised the feudal right known in feudal law as the *jus prima noctis*—that is, the privilege of the feudal landlord *to occupy the bridal bed, WITH THE BRIDE, on the first night after the wedding*.

They did that in the Philippines. Elsewhere, they are still doing things to the women and the men that are quite as wicked and lustful as the *jus prima noctis*.

Do you demand proof, my Prince?

You shall have it.

CHAPTER IV.

The Cardinal Compared to an Owl; His Controversy With Dr. Osler; The Holy Men of the East and the West the Same in Purpose and in Results.

HOW does it feel to be an owl? Do you never throb with the impulse to dart away from the dead limb of the tree upon which you perch: and to spread a free, strong wing in the vibrant air? Or, have you grown so accustomed to the ancient nest, and to the gloom of night and to your monotonous hoot, that you could not bear the jocund day, with its riot of nature's woodnotes?

Dr. Osler, scientist, rudely shook your dead limb, a few weeks ago, by speaking somewhat irreverently of those bygone shells which produce just such horned owls as yourself. The scientist proudly alluded to the triumphs and the trophies of those hardy ventures into the uncharted seas who had freighted their daring vessels with so many priceless cargoes rescued from "Chaos and old Night," so many Sibylne leaves that were forbidden to eyes profane, so many Eleusynian mysteries from which common mortals were debarred, so many of Nature's inner secrets before whose closed portals had flashed the flaming swords. Beyond the Pillars of Hercules, the scientists have sailed, defying wind and wave and oracular interdict: and from the newly found world, beyond the horizon of orthodox cult and knowledge, they have brought to us the Elixir of Life, the Conqueror's sword that cuts the Gordian knot, the Holy Grail that Sir Galahad sought in vain.

The grandest of all music today, is the voice of independent Thought. Its battle-axe rings upon the castle gate, and the Chained Princess of Truth *must* be freed. Its all-seeing eye is the sunbeam into all the dungeons of superstition, and the barred windows must be opened. It stands, Redeemer-like, where every law of nature has been suspended, and imperiously calls, "Lazarus, come forth!" It walks the surface of all the seas, and wherever the doubting Peter, on his way to Life, is about to sink, it cries, "Be not afraid: it is I!"

And so Dr. Osler, a scientist, proud of the marvellous achievements of the fearless, the discontented, the restless, the progressive, the seekers after more knowledge—Dr. Osler, I say, spoke in Baltimore a few weeks ago and was not as

reverent as he might have been, in his references to *the Saints*, *the relics*, *the images*, *the miracles*, and the rest of the owlsh stock-in-trade of ecclesiastical night-birds.

Consequently, you, my Prince, had to erect your honorable horns, and make the forest ring with your honorable hoot.

You were scandalized by Dr. Osler. You were shocked to hear so many goodly gifts accredited to fearless research, to irreverent doubt, to heterodox discontent, to the Ajaxes who dare the lightning, to the sons of Prometheus who snatch the torch from heaven itself, in the determination that *mankind shall SEE AND KNOW!*

Dr. Osler disturbed you in your ancient solitary tower, and you sent forth a lugubrious hoot—To-whit, tu-whit, to-hoo!—admonishing us to remember that Science and the Intellect are as nothing, compared with *the Saint, the relic, the image, and the miracle!*

Wrapped in the uncanny cerements of a dead creed, with the sickening smell of embalming fluid all over you, and with the repulsive look of a mummy that dried up a thousand years ago, you, Cardinal, cannot imagine what an absurd figure you cut, when you come forth, owlshly blinking your eyes in the light of day, and pouring forth maudlin puerilities about Saints, images, relics and miracles.

If there *is* a miracle in this American world, my Prince, it consists of the fact that such Rip Van Winkles as yourself can secure respectful reception by men who have sense enough to go in out of the rain.

That you should not be conscious of having overslept yourself, that the world has passed you by, that the very clothes on your back have become tatters, that your faithful dogs of the Inquisition are known only by the bones they left behind; and that the radiant day of the Twentieth Century has no place for such antiquated anachronisms as you and your Papa, is, I confess, something of a miracle.

Must every chain have its faulty link? Must every flock have its black sheep? Must every litter have its runt? Must Humanity, in the advance of its hosts, always have a camp-following debris hanging upon its flanks and rear—a wretched motley of squalid ignorance, of degrading superstition, of decadent recurrence to type, of degeneracy and monkeyism? Apparently, "*Yes.*"

In the Orient, the Holy Man is the vagabond who squats in one place for the greatest number of years, accumulates the

greatest amount of filth, presents the most disgusting spectacle of vermin infested head and body, finger-nails grown to talons of incredible length and repulsiveness, features devoid of human emotions, eyes that look upon the world without seeing it.

Armies of peace march by with banners of snow: armies of war march by under flags of blood: hosts of workers, doers, lovers, revellers, joy-makers, grief-victims—they all march by, in Nature's varied way in Nature's appointed time, to Nature's inevitable goal: and the Holy Man, encrusted in his dirt, his inertia, his Ego, his sordid stupidity, squats there, *a very toad*, with no smile to answer smile, with never a tear to keep company with tears, with never a warm wave of affection to mingle with the warmth of some kindred wave, with never a hand at the loom that weaves, with never a foot on the pathway of duty, with never a word of cheer for those who press forward, with no contribution to the world's heritage from the past—with nothing but the beggar's hand forever outstretched, the cob-web brain within which spiders crouch and spin, the festering mind and heart that hate movement, progress, light, knowledge and the manly independence and self-confidence of real *Men*!

In the Occident the pose is different, the method is different, the dress is different, the aspect is different, but the Thing itself is the same, and the results are the same.

In the East, the dirty fakir is content to let the human procession pass onward, satisfied if his beggar palm be crossed, and he be left alone in the glory of his ignorance and his physical filth.

In the West the fakir is not content for the procession to pass on. He demands that the procession halt. He even plants himself in its way, and imperiously commands it to "*Halt!*" He not only craves that his mendicant hands be kept filled to overflowing, but will be satisfied with nothing less. No monarch shall be so splendidly arrayed as his Papa: no princes shall parade in such gaudy vestments as *his* nobles: no palaces shall rival his in royal appointments: no luxurious living shall compare with his: no hoards of silver and gold and precious stones shall equal his—and even then, he still has demands that remain to be met.

"Let me do your thinking for you!" says the Western fakir to the Western world. "Let me choose your books, mark the limits of your research, set the boundaries of your thought,



A MODERN VIRGIN OF THE POPE.

lock the doors which you should not open, write articles of your faith, prescribe the medicine for your conscience, negotiate the peace between you and your Maker, and issue the pass-port from Time to Eternity!"

He does not squat in the same attitude, at the same spot, during all seasons of the year; he is nice in his personal get-up and habits; and does not sit apart as humanity goes by. But to all intents and purposes, the Western fakir is just as ignorant, just as uncanny, just as much out of place and out of date as the hideous human bull-bat that sits by the dusty road in Hindustan; or the wooden idol that squats in the joss-house of "the heathen Chinees."

The Devil who would come to us in the old personification would do us no harm. Seeing his horns, his tail, his feet, his breath of flame, we would take fright, and flee.

The Devil has altered his dress and his manners: he now follows the fashion, and looks, for all the world, like a gentleman of the most exquisite type. Lucifer is Mephistopheles, and the poor human Gretchen becomes the victim, as her mother Eve did, in the Long Ago.

In like manner, Superstition has put on a modern mask and a modern domino: but it attends the carnival, as of yore, and its victims are as numerous as they ever were.

Cardinal, *how* does it feel to be an owl?

Is it difficult to keep your face straight when you have to talk about Saints and relics?

Your rebuke of Dr. Osler stirred my memory, and caused an array of relics to pass in mental review. This array is imposing. Your "collection" is complete. No wonder that you should be offended when Dr. Osler appears forgetful of the curative virtues of these most blessed relics.

Lest the world in its levity become unmindful of the inestimable riches of our Holy Church, we will mention a few of these marvelous treasures.

RELICS IN STOCK:

Item: The Cross upon which Christ was crucified, and the nails that were driven into his hands and feet, the crown of thorns which he wore, and the handkerchief with which his face was wiped.

Item: We have the lance with which the soldiers pierced his side, the sponge that was held to his lips, and the pillar against which he leaned at his trial.

Item: We have many veils of the Virgin Mary, and quarts of her maternal milk, and the house in which she dwelt.

Item: We have the chain with which Paul was fettered, the rod with which Moses struck the rock, the winding-sheet in which Christ was wrapped, and a phial-ful of the darkness which overspread Egypt.

Item: We have the heads of Saint Anne, the mother of Mary—three at Rome and one at Bologna, making four heads in all, for this most blessed Saint Anne. We have thirteen heads of John the Baptist, one of which is, of a certainty, the identical head that Herodias danced for, and got. We have the ten heads of Saint James, the Great; and the eight bodies of St. Luke.

Item: We possess *six* seamless garments that belonged to Christ, one of which is most assuredly the very same that the Roman soldiers ruffled off. Also, a lock of the Virgin's hair. Also, a piece of the tomb of Lazarus.

Item: We possess the table on which Christ ate the Last Supper; the slab on which the Roman soldiers cast dice for Christ's garment; the first baby-shirt that Jesus ever wore; and the identical finger which the once doubting Thomas—now a most blessed Saint—was bidden to "reach hither" and put into the nail-holes in our Savior's hands and feet.

Item: Our most Holy Mother Church possesses the placard which Pilate wrote for the Cross; also, the water-jars used at the marriage feast at Cana; the shoes which Christ wore when a boy; and the reed which was mockingly placed in his hands when he was jeeringly greeted as King of the Jews.

Item: We have the halter with which Judas hanged himself! And the wedding ring of Mary! And a piece of Jacob's ladder! And the brazen serpent which Moses lifted up! And parts of the skeletons of the identical "innocents" who were slain by the orders of Herod! And some of the wine that Christ made at Cana!

Item: We have a bottle of Saint Joseph's breath! Also, the tail of the ass that Christ rode into Jerusalem! Also, the rods of Moses and Aaron! Also, the roost from which the cock crowed while Peter was entering his third denial of his Master!

Item: We have—and it is the most glorious of all our most blessed relics—a bottle that is full of the blood of Christ himself!

That it is genuine, can no more be gainsayed than you can deny that we possess a portion of the Virgin's petticoat.

Do we not read in history of the solemn procession that was led by a King of England, when this most genuine and holy relic was borne from one church to another in London, some few generations ago?

Let us edify and solemnize ourselves by a re-perusal of the most comfortable and pious narrative:

"Our Henry III., summoned all the great in the kingdom to meet at London. This summons excited the most general curiosity, and multitudes appeared. The king then acquainted them that th great master of the Knights' Templars had sent him a phial containing *a small portion of the precious blood of Christ*, which He had shed upon the *cross*; and *attested to be genuine*, by the seals of the Patriarch of Jerusalem and others! He commanded a procession the following day; and the historian adds, that although the road between St. Paul's and Westminster Abbey was very deep and miry, the king kept his eyes constantly fixed on the phial. Two monks received it, and deposited the phial in the abbey, which made all England shine with glory, dedicating it to God and St. Edward."

("Windsor Castle," by Leitch Ritchie, p. 124.)

But, Cardinal, why is it that these miraculous relics are never used to restore *your* health? Why is it that your Holy Father, in his recent dangerous sickness, never once sought relief from the bones of the Saints, the relics handed down from Apostolic times, or from any other supernatural agency, but relied solely on mere human science and nature's medicines?

According to reports, the Holy Father came near dying: yet none of the Saints were invoked and none of the relics asked to work a miracle. The doctor was needed: the doctor was sent for: the doctor came: the doctor prescribed natural remedies: the doctor cured the patient.

What about it, my Prince? Surely if there be miraculous powers in Saints and Relics, those powers should become irresistibly active when our Holy Father needs them.

Is it not so, my Prince?

P. S. I came near forgetting that one of our most holy relics is the most venerable gridiron in which the blessed martyr, Saint Lawrence, was broiled; and that another is the slab on which Abraham fed the angels who were enroute to destroy Sodom and Gomorrah.



ANOTHER MODERN VIRGIN OF THE POPE. HE LOOKS IT.

CHAPTER V.

What is the Roman System? a Religion, a Political Machine, or a Business Proposition: the Lord Himself, Superseded by the Pope; Traffic in Papal Indulgence; the Manifold Vocations of St. Anthony of Padua; Copies of Some of the Laudatory Letters Written About Him, as Found in Two Roman Catholic Magazines.

WHICH do you consider the Roman system,—a religion, a political machine, or a business proposition?

If your chief aim is *religion*, why do you have so much to do with politics and finance?

If your chief aim is *religion*, why do you never use the Bible, nor imitate Christ as to money-getting?

If the main object of your elaborate organization is *not* to amass earthly riches, and to wield earthly power, why are you so persistently demanding money, and reaching out for the offices? Why have you established a price-list, a *market report*, which keeps the world posted on all the various fees which you exact in the performance of Christian duties?

You liberate sinners from their chains; but the sinner must come down with his cash before you will pardon those sins.

You release condemned and tortured souls from Purgatory; but, unless the cash or its equivalent is forthcoming, those condemned and tortured souls may continue to suffer, evermore.

Where is your Scriptural authority for *that*, Cardinal?

If, by a few words of supplication to the "Virgin Mary," you can bring eternal bliss to souls now languishing in torment, are you not a stony-hearted person, when you fail to do it?

If we are taught to think ill of the passers-by when they neglected the wounded stranger whom the Good Samaritan relieved, what must we think of Christian priests who won't open the doors of hell, unless the gate-receipts are satisfactory?

If we are taught that our Heavenly Father is served, every time we visit the sick, clothe the naked and feed the hungry, how much greater would be that service if we voluntarily emptied Purgatory by prayers and intercessions, freely offered from the hearts overflowing with compassion for the wretched!

You, Cardinal, stand committed, as a Romanist, to this diabolically uncharitable proposition: "The Roman church *can*

release all the purgatorial sufferers, but *WON'T, unless money is paid for the prayers.*"

Cardinal, do you remember how baldly that position of your church has been expressed by your peddlers of Indulgences?

The Archbishop of Mentz said: "Those who wish to deliver souls from Purgatory, and procure the pardon of their offences, *let them put money in the box*; contrition of heart, or confession of mouth, is not necessary."

Put cash into the Church chest—nothing more is required for the remission of sins.

No broken and contrite heart; no grieved, repentent soul is needed: JUST PAY THE MONEY TO THE ROMAN-IST PRIEST; and, though the sins be as scarlet, they shall be washed whiter than snow!

What matters it if the Bible declares that nothing but the blood of Christ can cleanse from sin?

(Rom. v. 9; viii. 1. John I. 7 and 9.)

What though the Christian Church of Rome, for more than a thousand years held to the Scriptural doctrine?

It suited the mercenary spirit of later Popes to supersede God Himself, and they did it!

Hear Tetzel, the Pope's agent, sent into Germany to sell pardons for sins—sins past, sins present, and sins future!

"Indulgences avail not only for the living, but for the dead."

Have you, stricken father, an unbaptised infant in the other world? If so, it is undergoing agony in the flames of Purgatory. If you love your own child, and would save it from everlasting pain, pay for a papal Indulgence.

Have you, bereaved husband, a wife that died in her sins, without priestly absolution? If so, she is at the bottom of the abyss, in the dread Beyond: how can you refuse to save her from further anguish? Pay a small sum to the Pope, and her soul will immediately take wings to heaven!

Listen to Tetzel, appealing to the ignorant believers in the Pope:

"Do you not hear your parents and your other friends who are dead, and who are crying to you from the bottom of the abyss:

"We are suffering horrible torments! A trifling sum of money would deliver us: you CAN give it, and you will not."

Think of a Pope's agent making that kind of appeal to illiterate, priest-ridden peasants!

Tetzel continued:

"At the very instant that the money rattles at the bottom of the chest, the soul escapes from Purgatory, and flies liberated to heaven."

"With twelve goats, you can deliver your father from Purgatory. * * I declare to you, that though you have but a single coat, you ought to *strip it off and sell it*, in order to obtain this grace.

"The Lord our God no longer reigns. He has resigned all power to the Pope." (See D'Aubigne's *Reformation*, pp. 86, 87.)

Cardinal, *that* is really and truly the creed of modern, infallible Popery.

Pardons for sins—past, present and future—all still peddled in Europe.

Souls are still paid and prayed out of Purgatory, all over the Roman Catholic world—and *even in these United States*.

Did you ever forgive a sin, My Prince?

If so, what is *the evidence*?

Did you ever pray a soul, out of Purgatory?

If so, what is *the evidence*?

Where is the proof that Popery ever cleansed a soul of its sins, or got a prisoner out of Purgatory?

Inasmuch as it took the Romanists 1400 years to discover that there was a Purgatory, it is an awful thing to reflect upon the myraids of incarcerated spirits that did not even get the chance to be paid for and prayed out.

* * * * *

Cardinal, do you sometimes feel sorry for St. Anthony of Padua?

If ever there was an overworked Saint, it is Anthony.

He is the Saint whose vocation in the other and better world it is, to find lost pocket-books, lost jewels, and lost health. *He* is the Saint who keeps the house from catching a-fire. *He* is the Saint who finds a man for the vacant job, and a job for the vacant man. *He* is the Saint who hunts up tenants for unoccupied houses, and who tells absent-minded women where they laid down their spectacles, the house-keys, the pawn-ticket, and the jewel-case.

Saint Anthony is perhaps the greatest old busy-body in the realms of bliss. *He* never has the leisure to attune his

harp, find a comfortable seat on the damp clouds, and out-pour his devotional ardor in song. No: St. Anthony is *always* busy, looking for old women's keys, or spectacles, or pocket-books, or stolen *bric-a-brac*.

Think of the trouble that old Saint must have in discovering a man who is willing to marry some shelf-worn spinster, whom every other man has looked over, and passed up!

I follow his jobs in the Romanist magazines called *Bethlehem* and *The Messenger*—the last named, in Cincinnati, Ohio.

Bethlehem is printed in Europe—in Switzerland.

Lest I be accused of levity and slander, I copy some of the letters.

These letters are addressed to the Magazines, by sundry bipeds in whose behalf Saint Anthony has labored.

Here are samples:

I am sending an offering in thanksgiving for a great favour granted, through the holy intercession of Saint Anthony. I had suffered from a severe pain in my side for over two years, and often thought that I would not live till morning. Last November I promised an offering to Saint Anthony, and from that time forward I got quite well and free from all pain. I waited some time to see if it would return, but thank God it has not.—E. M., Ireland.

I am sending you an offering in thanksgiving for a favour granted through St. Joseph and St. Anthony. I lost an article and at once commenced a novena, and promised to have it published in the *Bethlehem*. On the second day the article was restored to me. Surely St. Anthony is a miracle worker.—A Lover of St. Anthony.

I send you an offering in thanksgiving for a favour granted through the holy intercession of St. Anthony. The intention for which I requested your prayers was that I might get a good and suitable husband and happy home, and thank God my desire has been granted, much to the surprise of everyone.—Mrs. L., Ireland.

I promised an offering to St. Anthony for your School, if he would help my sister recover a pocket-book, containing money and jewelry, which she had lost. My request was granted, the book found in a mysterious manner.—T. O'B., Brooklyn, U. S. A.

I enclose an offering in honour of St. Anthony and for a Mass for the Souls in Purgatory. I promised this offering to Saint

Anthony, if he would get a tenant for a house that was vacant for months so now, it is rented and I hasten to fulfill my promise. I also enclose an offering for a Mass of thanksgiving in honour of the Sacred Heart of Jesus for all the graces and blessings bestowed on us.—M. B., Louisville, U. S. A.

I appealed to St. Anthony to obtain an improvement in the state of my health. The result has surpassed all my hopes. Please insert this favour in your journal.—H. B.—St. G., Cote d'Or (France.)

Enclosed find an offering to dear St. Anthony, the Infant Jesus, His Holy Mother and St. Joseph for favours received. We had a contagious disease and two members of the family escaped after invoking our patron. The others had a safe and speedy recovery. We were also assisted in a former sickness which I failed to mention. Dear St. Anthony never fails to help when I invoke him.—B. M., U. S. A.

You will find enclosed herewith my offering, in payment of a debt to Saint Anthony, who has helped me in a most providential manner to find an object which I value very much and which I thought had left behind me, when traveling, in the train. Now after making a promise to Saint Anthony, I have found this object in a trunk where I have no recollection of having put it.—M. R.—C. Nievre (France.)

A great forest-fire threatened our land. We appealed to St. Anthony who has preserved us from the scourge we feared. Thanks to this good Saint.—H. L., Saint-Esprit, Canada.

I was suffering a great pain in my eyes for several days. Then it occurred to me to apply to the painful part, the blessed medal of St. Anthony and Our Lady of Lourdes. A great relief followed. I thank my holy patron Saints and beg you to publish this favor in "Bethlehem."—E. R., U. C., Canada.

A relation of mine had some payments to meet and had not the necessary sum to fulfill the engagement at the appointed time. She promised a Mass in honour of Saint Anthony, for the Souls in Purgatory, if work arrived in time. She had no cause for disappointment in St. Anthony.—L. R., Geneva.

I had recommended myself to St. Anthony and to the Souls in Purgatory, promising a Mass and insertion in "Bethlehem" if I found a sum of money which was wanted. My prayer was granted, so I hasten to fulfill my promise and recommend myself to the prayers of the Institute.—D. T.,—B., Jura-Bernois.

I had promised an offering if my son obtained the situation he wished for. The prayer was granted at the very moment we least expected it. Thanks to Saint Anthony.—A. G.—T., Eure-et-Loire (France.)

San Antonio, Tex., June 16, 1911. Last month I had under my care a patient with typhoid fever. Complications of various natures set in. The patient was given up by the attending physician. I promised St. Anthony to have it published in the *Messenger*, and also to give an alms for St. Anthony's Bread if he should recover. Now, thanks to our dear Blessed Mother and good St. Anthony, the patient recovered and has gone from the hospital completely cured.

D. P., Nurse.

Chicago, Ill., June 18, 1911. Enclosed you will find the second installment of alms for the poor students which I promised, if father has steady work and I hold my position. Thanks to St. Anthony, we both still have steady work.

M. A. H.

New York City, June 26, 1911. Enclosed please find an offering for the poor students, which I had promised, if a certain sale should be made without trouble. Thanks to good St. Anthony my petition has been granted.

M. E. S.

Soldiers' Grove, Wis., July 1, 1911. For passing the senior's examination in the Madison Musical College successfully, and also for having procured some pupils, I enclose an alms for St. Anthony's Bread in thanksgiving to the dear Saint.

A. V. F.

———, July 5, 1911. For the same favor mentioned above I send you an offering for the poor students which I promised, if my daughter was successful. Thanks to the S. Heart, the Bl. Virgin, St. Joseph and good St. Anthony.

M. A. F.

Cincinnati, O., July 5, 1911. The enclosed offering for the poor students was promised, if my sister should have a safe confinement. Thanks to the Infant Jesus and St. Anthony, all passed off quietly.

E. W.

Elizabeth, N. J., July 5, 1911. Enclosed offering for St. Anthony's Bread is in gratitude for a special temporal favor obtained. Please pray for another favor to be granted. N. N.

Covington, Ky., July, 7, 1911. For the cure of an abscess in my face without having to undergo an operation, as also for finding a purchaser for my house and getting the desired price therefor, I return sincere thanks to the Bl. Virgin and St. Anthony, and enclose the promised offering for the poor students. M. M.

———, Wis., July 7, 1911. Many thanks to our dear Lord and good St. Anthony, also to the Bl. Virgin and St. Joseph for being cured of a painful ailment. Enclosed alms was promised for the poor students. — M.

———, Wis., July 7, 1911. Please accept the enclosed offering for your poor students. I had promised this if I was successfully cured of an ailment which caused me much trouble. A Friend.

New York City, July 10, 1911. In fulfillment of a promise made, if a law-suit was settled out of court and quickly, I enclose an offering. M. R.

Hamilton, O., July 13, 1911. To express our sincere thanks to the S. Heart and dear St. Anthony for protecting our stock, crops and the family from fire and storms, we enclose an offering.

Mr. and Mrs. J. H. S.

Thanksgivings Are Also Offered.

For the recovery of lost articles: E. K. Winsted, Conn. (sum of money.)—M. McM., Buffalo, N. Y., (a ring.)

For special favors: F. B., West Arichat, C. B.—L. E., Clinton, Mich.—W. H. Frontenac, Kan.—O. M., Indianapolis, Ind.—A. Reader, Cincinnati, O.—M. S., Ludlow, Ky.—X. Y. Z., Louisville, Ky.—A. V. F., Madison, Wis.—H. McD., Shenandoah, Pa.—T. A. C., Cumminsville, Cincinnati, O.—M. F., Wilkesbarre, Pa.—M. D., Manhattan, Ill.

Aliwal North, S. Africa, June 2, 1913. A year has elapsed since we requested the prayers of the poor students for a court case on which the welfare of three families depended. Praise be to our good God who has once again deigned to manifest the power of His great St. Anthony, for the case has come off successfully. S. P.

San Francisco, Cal., July 14, 1913. Enclosed amount was promised dear St. Anthony in return for a watch, very much valued as a keepsake. Lost on Sunday evening, it was advertised in Tuesday's paper, and at 9 o'clock the same morning it was returned to me. The finder would take no reward. I am certain its return was due to dear St. Anthony, for it was found in a different place from that mentioned in the advertisement. Sincere thanks to good St. Anthony.

M. F. O'K.

Camrose, Alberta, Canada, July 18, 1913. Last Fall I promised St. Anthony enclosed offering, if I would not get the hayfever (asthma), with which I had been afflicted for many years. As I was spared last year, I gratefully now fulfill my promise.

W. C. S.

Boyd, Wis., July 18, 1913. The enclosed offering for the poor students was promised, if our business would be profitable. Thanks to God and dear St. Anthony, the favor was granted.

C. I.

Mt. Angel, Oregon, July 19, 1913. A short time ago we were in need of a loan of money. Having been empowered by my Superiors to obtain the same, I asked the assistance of dear St. Anthony, promising publication, if secured. The same week we received the amount desired, under more desirable conditions than we had dared to hope for. We had a Mass, said in thanksgiving, and wish to publicly thank good St. Anthony.

B. S.

Omaha, Neb., July 23, 1913. Enclosed alms for the poor students is in fulfillment of a promise to send any money I received as a birthday present (July 19) in thanksgiving to our dear St. Anthony, if he helped me to meet some business obligations by July 1, which he graciously did.

J. M. L.

Cincinnati, O., July 31, 1913. When my daughter had an attack of appendicitis, I promised enclosed offering for the poor students and publication in the "Messenger," if she would recover without an operation. Thanks to dear St. Anthony, she is well again.

T. L.

Cumberland Mills, Me., July 31, 1913. With enclosed offering I wish to return sincere thanks to the S. Heart, the Bl. Virgin and St. Anthony for the safe return of a dear relative.

A. L. S.

Taunton, Mass., July 31, 1913. This is the remainder of the

offering which I promised for the poor students, if, through the intercession of the B. Virgin and St. Anthony, my daughter obtained a position. With sincere thanks to both I fulfill my promise.

A. C.

Providence, R. I., Aug. 2, 1913. For a complete reconciliation with a very dear friend whom I had offended, I return sincere thanks to St. Anthony, who obtained this great favor from the S. Heart for me. With enclosed alms for the poor students and publication in the "Messenger," I fulfill my promise.

B. O'N.

Butte, Mont., Aug. 2, 1913. The enclosed offering was promised for the poor students, when making a novena, that my brother would have a successful operation of the stomach. With grateful hearts we return sincere thanks to the S. Heart, the Bl. Virgin and dear St. Anthony for the granting of the request.

B. H. P.

Buffalo, N. Y., Aug. 11, 1913. My little cousin who was visiting in this city for the first time, went to a store and coming out, lost her way. When I heard this, I immediately promised St. Anthony enclosed alms for the poor students. I only went to the corner and found her in front of the church. Thanks to God and St. Anthony.

M. A. G.

New York City, Aug. 12, 1913. About or a little over two months ago I had a severe and prolonged cold which I feared would develop into pneumonia or consumption. In my distress I made a novena to dear St. Anthony, bought a nice statue of the Saint, candles and candle sticks, had them blessed and applied a blessed medal of the Saint. Before the end of the novena I was cured both in health of body and soul; I now gladly and gratefully enclose the promised offering for the poor students and ask you to have two Masses offered in honor of St. Anthony.

M. R.

St. Louis, Mo., Aug. 13, 1913. Sincere thanks to dear St. Anthony and the Poor Souls for the restoration of my health which had been seriously affected for a long time.

S. S.

Hamilton, O., Aug. 14, 1913. I wish to return sincere thanks to St. Anthony for his evident intercession in my behalf in a very important matter.

F. G. S.

Thanksgivings Are Also Offered.

For restoration of Health: N. M. B., Covington, Ky. (for her mother's recovery from nervous attack).—Mrs. C., Devereaux Marblehead, Mass. (for a safe confinement.)

For obtaining work: Mrs. S. J. N., Chicago, Ill.

For recovering lost articles: Mrs. J. S., Milwaukee, Wis. (wedding ring.)—A. V. F., Soldiers' Grove, Wis. (lost check.)—Mrs. K., Cincinnati, O. (lost ring.)

For various favors not specified: R. McG., Chicago, Ill.—C. C. H., St. Louis, Mo.—M. J. F., Venice, O.—M. K., Sligo, Ireland.—M. C., Plymouth, Mass.—A. P. I., Cincinnati, O.—H. W., Hazlewood, Pa.—E. E. W., Manistee, Mich.—M. J. W., Stillwater, Minn.—J. F. M., Lexington, Ky.—N. N., Cincinnati, O.—M. W. Rochester, N. Y.—W. C. Balaton, Minn.—J. M., Norwood, O.—D. B., Cleveland, O.—T. C., Butte, Mont.—F. H., Laurium, Mich.—F. J. L., Frankfort, Ky.—N. N., Whitmore Lake, Mich.—H. S., Ludlow, Ky.—C. E. S., Cincinnati, O.

Denver, Col., Aug. 14, 1913. Through novenas to our Blessed St. Anthony, I have received an increase in salary, and in thanksgiving enclose an offering for the poor students, asking their prayers for various intentions.

A. F. H.

Butte, Mont., Aug. 19, 1913. Enclosed find an offering for the poor students, promised St. Anthony, if an operation for stomach trouble to be performed in my brother was successful. Thanks to the dear Saint, the operation was a complete success.

M. C. P.

Eaton, O., Aug. 22, 1913. I just closed a very successful sale on the 16th inst. I had promised St. Anthony, I would send a check of one per cent for his poor students, if the volume of business in the 16 days amounted to \$2,200. As it amounted to \$35 more than I expected, I gladly enclose check to pay my obligation.

J. H. M.

Philadelphia, Pa., Aug. 25, 1913. I wish to return my sincerest thanks to the S. Heart, Our Lady of Victory, St. Anthony and St. Rita for favor granted in obtaining me good employment.

J. J. McG.

Blanchester, O., Aug. 25, 1913. In thanksgiving for a special favor, we enclose an offering for the poor students in honor of St. Anthony, for having found a valuable swine, which we feared we would never regain.

F. B.

Taunton, Mass., Aug. 25, 1913. I am enclosing an alms for your poor students for obtaining the favor of a reconciliation for which I am very grateful. R. D.

Cincinnati, O., Sept. 1, 1913. For the successful renting of a flat I send you an offering for the poor students in thanksgiving to St. Anthony. The flat stood vacant only one month and three days. J. L.

Cincinnati, O., Sept. 9, 1913. Enclosed offering for the poor students is in thanksgiving to the Sacred Heart, the Bl. Virgin and St. Anthony for the successful and speedy cure of my foot. B. B.

Los Angeles, Cal., Sept. 11, 1913. With sincere thanks to St. Anthony, I enclose an alms for the poor students for a special great favor obtained through his powerful intercession. We had come to California from the East to find a quiet home. But try as we would, we could not find a suitable lot to build a little home. Father was almost in despair, and mother would not consent to building a house except near a Catholic church. At last, when everything looked gloomy, I took refuge to St. Anthony, and succeeded in finding just what we sought for many months. We are all happy once more, thanks to dear St. Anthony. B. B.

Tompkinsville, Staten Island, N. Y., Sept. 12, 1913. For a successful operation performed on my children and their speedy recovery I enclose an alms for the poor students. Thanks to good St. Anthony for his prompt help. H. J. B.

Kaleva, Mich., Sept. 13, 1913. Some time ago I sent you a petition to obtain a school. On account of the number of older teachers, it was very difficult for a younger one to obtain a position. Several times all arrangements had been made and then cancelled. At last I resolved to invoke St. Anthony's help through the "Messenger," and quite remarkably the unexpected happened, and I was given a school far superior to anything I could have obtained through my own efforts. Therefore, in grateful acknowledgement, I enclose the promised offering for your poor students. M. R.

Cincinnati, O., Sept. 14, 1913. Some weeks ago I asked St. Anthony to help me, so I could begin my studies at the College of Music not later than September 10th. With sincere thanks to the

dear Saint, I enclose an alms for the poor students, as my petition has been granted. N. S.

—From St. Anthony's Messenger, Cincinnati, O.

If a system of so-called religion can bring the human mind to such a feeble, credulous, benighted state, as indicated in those letters, is it good for the believers, and good for the world?

If it is the business of Saint Anthony to find tenants for vacant house, servants for needy house-keepers, and husbands for old maids, why does he confine his services to those who happen to know his vocation, and who happen to be able to pay for his services?

While this Saint was engaged in hunting for the lost pocket-book and the lost letter referred to above, it is a great pity that he did not find a safe pathway for the ships that went down at sea.

CHAPTER VI.

Great Power of the Roman Catholic Church in the United States; Its Persecutions; No Murder to Kill an Ex-communicated Person; the Roman Catholic Church Wreaks Vengeance on the Huguenots; Flight of the Survivors to America; Criticism, by a Virginia Clergyman, of Position Taken in Another Letter to Cardinal Gibbons; the Author's Reply.

IS IT still the proud boast of your church, that is never changes?

Is it always the same?

Unless I am greatly mistaken, you will have to issue some declaration upon that subject before many more months elapse.

Even the most casual observer in this country now realizes that you have made prodigious progress toward the control of our Government.

Through Tammany Hall, you dictate to the greatest of all our States, to the greatest of all our cities, to the greatest of all our newspapers, and to the greatest of our National political organizations.

To a large extent, you control our army and navy, and even now you are organizing your chaplains to strengthen your hold upon the military and naval establishments.

Your voice is potent in the selection of Ambassadors who represent us abroad.

The Assistant President of the United States is a Jesuit, sworn to allegiance to the General of his order, at Rome, where another Jesuit, Merry Del Val, controls the weak old creature, Joseph Sarto, the present Pope.

You are trying to throw out of the mails, books, magazines and newspapers that are objectionable to you.

Men heretofore conspicuous and honored in the public life of this country, are now pursued by you with malicious prosecutions, whose purpose is to silence, degrade and destroy.

You are building slave-pens all over the United States, and you have so arranged that the city courts feed these slave-pens with a continuous supply of boys and girls, youths and maidens.

You furiously antagonize every effort that has been made

to put these private prisons on a footing of equality with others, where the State can inspect and supervise.

In other words, Cardinal, you are building up an empire within the Empire, a jurisdiction within the Jurisdiction. It has already become well-nigh impossible to compel a priest or a nun to obey the ordinary processes of our courts, and to appear before these courts, as all the rest of us have to do.

We would be very blind indeed, if we did not see what is going on.

We would be grossly recreant to the liberties handed down



ROMAN CATHOLIC VIRGINS WHOSE CHASTITY AND ROBUSTNESS
WERE MAINTAINED BY RIGID ADHERENCE TO ICE-WATER,
ARTICHOKES, LETTUCE AND STALE BREAD.

to us by our ancestors, if we felt no concern at the growth, and the encroachment of your fatal system, which, in the Old World drenched the earth with martyr blood, kindled the fires around martyr victims, slaughtered women and children with hellish ferocity, gloried in murder when the murdered were heretics; and cursed with papal anathema every effort of mankind to win those liberties which our forefathers won and transmitted to us.

Don you stand on your record?

Is your church ever the same?

The Papa who preached the first crusade declared that it "was no murder to kill an excommunicated person." This benign Christian dogma of your Papa Urban was incorporated in your Canon Law.

When this law of your Infallible church was revised in the 16th Century they retained the principle that it was no murder to kill a person who had been turned out of the church.

Is that still the Law?

If not, when did it cease to be so?

For nearly eight hundred years, that diabolical encouragement to assassination has been one of the corner-stones of your religion.

That's a lovely principle to be a part of a Christian religion, isn't it?

How do you go about squaring it with the teachings of Jesus Christ?

The Savior never inflicted any wounds: He healed them.

Christ did not preach murder and hatred: He taught kindness and brotherly love.

Again and again, He spoke to His disciples, saying: "Love one another."

Is it any wonder that the world was filled with horror and crime and hideous blood-shed, and indescribable barbarities, when the pope of Rome, claiming to speak as Christ, delivered over to their enemies those people who would not conscientiously surrender themselves, and kiss a man's foot?

I repeat the question: is that frightful canon still one of the laws of your Church?

If it is, we have a right to know it.

If it is not, when did your church abrogate it?

It will not do for you to say that this Draconian clause never was anything more than a dead letter.

Would to God you and I could truthfully say that.

You know perfectly well that every victim of the Inquisition, every victim of the massacres in France, every victim butchered in Ireland, Italy, Germany and Portugal, owed their deaths to the frightful doctrine of your church, taught through more than eight hundred years. *that it is a good deed to murder a Protestant*—so good that one of the later popes officially declared, that "such a murder atones, and more than atones *for the murder of a Catholic by a Catholic.*"

Therefore, it is no wonder that Pius V., who has been

declared a saint by your Hierarchy, first issued a decree, depriving Queen Elizabeth of her throne, she being a Protestant, and not content with this effort to discrown her, commissioned an assassin to take her life. (Referred to by Right Hon. W. E. Gladstone, in his "Vatican Decrees," page 62.)

Not long after our American forefathers had established themselves in Jamestown and on the coasts of Massachusetts and New York, there came flying across the ocean hundreds of families, *fleeing for their lives*, escaping with the greatest difficulty from the Old World.

Who were they?

They were the Huguenots of France; they were people who would not take their religion from the pope; they were Protestants who claimed the right to worship God according to the dictates of their own conscience.

The French King, bred in the orthodox Roman Catholic faith, was determined to convert these people, or exterminate them; his confessor told him that it was his religious duty to reduce these heretics to submission; his pious mistress told him the same thing; the pope, successor to the saint who had tried to have Queen Elizabeth assassinated, "implored the King, during two months, by his Nuncio and his Legate, to carry the work on to the bitter end, *until every Huguenot had recanted or perished.*"

Those who were seen crossing the ocean to make new homes in Massachusetts, Virginia, the Carolinas and Florida, were the Protestants who were able to escape: *the others were dead*—killed in the name of Christ, who never Himself, drew a drop of blood and who, by His whole life, emphasized the doctrine, "thou shalt not kill."

To Peter, on the very last night, the divine command was—
"*Put up thy sword!*"

By what authority, Cardinal, did your church afterward unsheathe the sword, and butcher more *Christians* with it, than ever fell beneath the conquering hosts of Mahomet?

(*Addenda to Chapter VI.*)

The following letter will interest our readers:

Dear Sir: A minister of our town, after reading your 6th open letter to Cardinal Gibbons, commented as follows on your argument

relating to Cardinal Gibbons' contention for the perpetual virginity of Mary:

"The 17th chapter of Joshua, from which your conclusions are drawn, is not a statement of the immediate family of Menasseh, but a statement of the division of land for the tribal inheritance. The daughters of Menasseh who inherited with the sons are, simply, the **women of the tribe**. Machir was the only son of Menasseh, the tribe was small and the inheritance of the women was essential to give to that tribe its proportionate part of the land of Canaan. This division of land took place 150 years after Menasseh's death."

Please give your opinion of this criticism of your position.

Your subscriber,

R. E. BORDEN.

Strasburg, Va.

COMMENT:

Machir, the first-born of Menasseh, is referred to, in the Bible, in the same way that Menasseh is called the first-born of Joseph.

Time and again, Menasseh is called "the son of Joseph," just as Machir is called "the son of Menasseh."

The Biblical words which inform us that Joseph had other children, besides Menasseh, are no plainer than those which tell us that Menasseh had other children than Machir.

See, *Numbers* 26-27—"The sons of Menasseh."

See, also, *Chronicles*, 7-14: "The sons of Menasseh; Ashriel whom she bare; (but his concubine the Aramitess bare Machir the father of Gilead," &c.)

In this chapter, we are given, as it were a census by families; and the names of the children of each family are recorded.

The statement that Menasseh had a legitimate son, named Ashriel, is as clear and positive as any that appears in the Bible.

But it seems to me that Joshua—17: 1 and 2—are as lucid and definite as need be:

(1) "There was also a lot for *the tribe of Menasseh* (for he was the first-born of Joseph) for Machir, the first-born of Menasseh," &c.

(2.) "There was also a lot *for the rest of the children of Menasseh*, by their families * * * and *for the children of Ashriel*," &c.

Is not this plain enough?

Is the Ashriel here mentioned identical with the son of Menasseh, mentioned in *Chronicles*?

The time of the division of the land is not a matter of importance, so far as the question in dispute is concerned.

If the clergyman who agrees with Cardinal Gibbons, that Machir was an only son, *will cite me to his authority*, he will oblige me, and will let the Cardinal out of a hole.

The Cardinal cited no other evidence than the 1st. verse of 17th Joshua: and that verse certainly does not support His Eminence.

On the contrary, it supports my contention, by mentioning Machir, a first-born, along with Menasseh, another first-born. We *know* that Joseph had other children, besides his first-born, and we would naturally *infer* that Menasseh had others, than *his* first-born.

And the positive statement in *Chronicles* furnishes the name of one more son to Menasseh; to-wit, Ashriel.

I hope to hear further from the clergyman of Strasburg, Virginia.

If Machir, a "first-born," was an only child, there ought to be some way of proving it.

(I never heard any more from this.)

CHAPTER VII.

Criticism of the Cardinal's Article on "The Church and the Republic;" the Cardinal's Acceptance of the Doctrine of Papal Infallibility With an Exception Clause; the Roman Catholic Church Always Opposed to Liberty of the Press; Demand of the American Federation of American Societies that Congress Abridge This Liberty; Cardinal Gibbons' Sanction and Encouragement of That Demand; Inconsistency of His Conduct With the Views Expressed by Him in The North American Review.

IN the March, 1909, number of the North American Review, there appeared an article in which you discussed "The Church and the Republic"—the Pope's Church in its relations, past, present and future, to our Republic. The gist of your carefully worded chapter was, *that no conflict exists between the creed of a Papist, and the dutiful allegiance which a citizen of this country owes to its laws and institutions.*

Referring to your fellow papists, you wrote—

"They love their country. * * * They prefer its form of government before any other. They admire its institutions and the spirit of its laws.

They accept the Constitution without reserve, with no desire, as Catholics, to see it changed in any feature. They can with a clear conscience, swear to uphold it."

In another part of your article you subscribe fully to the slavish doctrine of Papal infallibility which chains *your* mind to an Italian's mind, chains your conscience to the alleged conscience of an Italian, and makes your soul dependent for its salvation, not on Christ or the Bible, but upon a decrepit Italian whose intellect never did equal yours in native power, or acquired culture.

You say—

"Yes; we obey the Pope, for our conscience tells us that we ought to obey the spiritual authority of the Pope in everything."

Then you sily add an exception:

"Everything, *except what is sinful.*"

But, the very essence of the doctrine of *Infallibility* is that the Pope, when he speaks to you on matters of conscience, cannot be wrong, cannot make a mistake, cannot commit sin. To say that, *in matters of conscience*, your Papa can order you

to commit what is sinful, is to leave your Papa in the pitiful category of common, clay-made mortals. Your *exception*, knocks out your Infallibility.

But we will not linger upon this slippance of yours. You were writing for an American magazine whose readers are largely non-Catholics: you were sugar-coating your ancient pill as sweetly as you knew how; your Jesuit conscience allowed you all the hand-roomance you needed; and you needed a good deal of hand-roomance: hence, your queer statement of an *Infallibility which allows Papa's children to exercise their own conscience*.

Between your doctrine of Infallibility, with your Exception clause qualifying it, and *our* belief in the right of *individual judgment*, there would not be a sufficient difference to justify another Thirty Years' War, another Albigensian Crusade, another series of Waldensian massacres, another reign of hell's worst earthly manifestation, the Roman Catholic Inquisition.

But, you did not mean to emasculate the doctrine of Infallibility. You dare not do that. When that Italian master of yours ordered you to take the oath against modern ideas, modern liberalism, modern freedom of thought, you obeyed. The Italian said, "Swear!" And you swore, quickly.

It is one of the psychological mysteries that puzzles the sane, normal, emancipated mind—

That so many robust Irishmen, Germans, and Americans should be eager to debase themselves at the feet of an Italian priest, who was never their equal mentally, physically or morally.

Does it never occur to these robust men that there must be *something* intensely human, selfish and unjust in the invariable success of the Italians, in *running for the office of Pope*?

As already stated, there can be no doubt that you, Cardinal Gibbons, believe that Joseph Sarto—your Italian Papa—is infallible.

When you and Joe were both shirt-tail boys, you had more mother wit than he did. Joe's father was not able to take him to Ireland for a fine education, as your earthly father took you. Between yourself, James Gibbons, and the Italian priest, Joseph Sarto, there was no perceptible difference, save that you were an Irishman, thoroughly educated, and placed in a non-Catholic environment where you had to



THIS THE PAPA, JOSEPH SARTO, DIKED OUT IN HIS HABER-DASHERY

pussy-foot most cautiously, as you stepped around among the eggs.

Yet, because Joe Sarto is an Italian, and preached that Pius IX—the father of some bastards—was Christ veiled in the flesh, he was made Papa, and you were left to pussy-foot among the American eggs. And when the ignorant Sarto required you to take an oath against Modern Times, you ate humble pudding, and took the ignominious oath.

Therefore, I am warranted in saying that you are a good Catholic who believes in the Infallibility of your Papa.

Your Papa denies you the right of *individual judgment*. *That* is one of the crucial tests of the Papacy. *That* is where the German monk, Luther, challenged Rome. *That* is the germ of the Reformation. *That* is the central idea of Protestantism.

Your Italian master claims to be the absolute judge of right and wrong—the absolute, unerring, infallible judge.

Cardinal Bellarmine, with papal approval, laid down the doctrine, that—

“If the pope should err by enjoining vices or forbidding virtues, *the Church would be obliged to believe the vices to be good, and the virtues bad* * * *

Cardinal, in the Romanist Council which met at Baltimore in 1884, you bore an important part, and you were one of those *Americans* who took the oath of allegiance to the Pope. That treasonous oath reads—

“I pledge and swear *true obedience to the Roman Pontiff*, vicar of Jesus Christ, &c.”

(Yet an alien, seeking citizenship with us is required by law to renounce forever “*all* allegiance and fidelity to *any* foreign prince, potentate, state or sovereignty!”)

Cardinal, you know full well that Pope Leo XIII. declared officially—

The Roman Catholic must render as “*perfect submission and obedience of will to the Church and the Sovereign Pontiff*, **AS TO GOD HIMSELF.**”

(Quoted in Dr. Strong’s “Our Country,” p. 66.)

That doctrine,—the doctrine that, *the voice of the Pope is the voice of God!* had been impudently taught for centuries by an arrogant minority in your so-called Church, was dragged through the Vatican Council of 1870, was scornfully rejected by such honest Romanists as Dr. Dollinger, Pere Hyacinthe, and Alessandro Gavazzi, was ruthlessly enforced by

persecutions, outlawry and excommunication, and is now the orthodoxy of all "good Catholics."

Vicar-General Preston proclaimed it in New York in 1888: "*Christ speaks through the Pope.*"

With exuberant servility, William O'Connell, now Cardinal, published it in his Boston Pilot, in 1890.

In 1912, the Pope's official representative to our "Court" at Washington announced the same doctrine in his letter to the Kansas gentleman, Thomas Carey, who had written Cardinal Bonzano, asking positive information on that subject.

"*Your political opinions must yield to the interests of the Church.*" was the gist of the reply of the Romanist oracle to the American Catholic.

All this being so, how dare you tell the American people, through the North American Review, that you "*accept the Constitution, WITHOUT RESERVE?*"

How can you truthfully declare that you have "no desire, as Catholics, to see it changed in any feature?" And that you Romanists "can with a clear conscience swear to uphold it?"

There is hardly a principle dearer to liberty than the freedom of the Press.

In the British Parliament, Richard Brinsley Sheridan exclaimed, in a famous burst of eloquence,

"Give *them* a corrupt House of Commons, give *them* a venal House of Lords, give *them* a tyrannical Prince, give *them* a servile Court, and let *me* have but an unshackled Press—and I will defy them to encroach one hairs-breadth upon the liberties of England."

Now, Cardinal, you know very well that your Church has always combatted the liberty of printing. You know that you shackled all the book-writers, age after age, and compelled them to bring their manuscript to the priests, for examination and approval before they were published. You know that your Church hounded to their death the pioneers of science, of mechanical arts, of advanced learning, of Progress of every kind.

You know very well that I can furnish you with a list of the books you condemned to the flames and of the authors you murdered with your devilish persecutions. Will you challenge me to publish the list?

But I will not deal with ancient history, lest you say, in avoidance, that the Church is no longer animated by the Medievalism which plunged Europe into The Dark Ages.

Let us see what modern Popes have proclaimed upon this all-important subject.

In language of ferocious imprecation, damning to hell everybody who believed to the contrary, Pope Gregory XVI., in 1831, anathematized "those who maintain the liberty of the press." (See Right Honorable William E. Gladstone's "Vatican Decrees," page 13.)

In words of inextinguishable hatred, your Italian Church has always condemned liberty of speech, and of publication. What else does your Index of Prohibited Books mean? That proscriptive Index originated with Borgia, the Pope known as Alexander VI.—a Pope who kept his acknowledged concubine, Julia Farnese, in the Vatican itself, and one of whose bastard sons murdered another while both lived with the Pope.

You say, *you*, that you accept our Constitution without reserve, when that Constitution declares that Congress shall have no power to abridge the freedom of the press!

How *can* you say it, when your infallible Papa devotes to the fires of an everlasting Inferno those who maintain the principle that is embedded in our highest law?

Cardinal, you must have been personally acquainted with Pope Pius IX.—at any rate, you must be familiar with every important deliverance which he made to the priesthood. Your own ecclesiastical career was contemporaneous with his; and it was he who *swore you to persecute the non-Catholics* when he made you a Cardinal.

In 1864, you were the private secretary of Archbishop Spalding, and soon became the assistant chancellor of the Second Plenary Council of your Church held in Baltimore, in 1866.

You could not have been ignorant of the fact that Pope Pius IX., your *then* Italian master, was bitterly against the freedom of the press, for he had published an Encyclical to that effect, just as his predecessor Gregory had done.

If *you* believe in and maintain the freedom of the press, *you are anathema*, cursed by your General Councils, cursed by the record of your church, cursed specifically by Gregory the XVI., and by Pius IX.

How is it, my Prince?

You know that in his Encyclical letter of June 20, 1888, Pope Leo XIII. declared—

"If unbridled license of speech and of writing be granted to all, nothing will remain sacred and inviolate."

That declaration is ex-cathedra, it is from the source infallible, it is the voice of Christ speaking through your Italian Papa, it binds you in conscience and under your solemn oath.

But how does it consist with our Federal Constitution?

Your American Federation of American Societies, in national conventions, has demanded that Congress "abridge the liberty of the press," by penalizing attacks on the Roman Catholic Faith.

You, Cardinal Gibbons, have given your sanction and encouragement to *that* violation of a fundamental principle of our Government, its highest law, and its institutions.

How does your conduct, and the conduct of your church, in this matter, consist with what you wrote for The North American Review?

CHAPTER VIII.

Mutilation of Choir Boys a Practice of the Roman Catholic Church; the Practice of Felony, and Punishable by Law; Girls Attending Convent Schools Given Medicinal Preparation to Prevent Menstruation; Horrible Results of this Fiendish Cruelty; Persecution of the Author by Cardinal Gibbons; Controversion of the Cardinal's Statement in The North American Review, That the Roman Catholic Church Prefers the American System of Government to Any Other.

DO you believe that one man has the right to sell another? You will certainly answer, "No."

Do you believe one man has the right to maim another?

You will probably answer, "No."

Yet, your church has, for ages, been exercising the right to castrate little boys, to preserve that falsetto-soprano voice which is so conspicuous in your choir service.

You have had much to say about the martyrdoms of the early Christians. In paintings which are immortal, you have pictured upon canvas the agonies of those who were doomed by cruel emperors to suffer for their faith.

Did you ever stop to think that there are some misfortunes which men consider worse than death?

When your fanatical monks seized upon the liberal, progressive scholar, Abelard, and desexualized him, the enlightened world was horrified.

The literature of after-ages rang with the reproach of it.

But, it was considered an isolated case.

The fact is, it was not-an isolated case.

Your church makes a regular business of the unnatural crime of depriving males of their manhood.

Go to a full-sexed, full-blood man of today, and put the question to him—when he has the mumps, for instance—and he will tell you he would just as lief be dead, as to lose his virility.

How geat, then, must be *the crime of the priest and the church, when a full-sexed boy is mutilated.*

Such a boy had the right to love and be loved.

He had the right to woo and to win the maiden who captured his heart.

He had the right to take such maiden to wife and to have a home circle, made musical, and bright, and happy with the prattle and caresses of children.

Cardinal, don't you think it was an awful crime against humanity to seize that boy and castrate him?

Was it not more cruel than to have thrown him to the lions in the arena?

Out of mere vanity, the desire to have better music in your choirs than other churches can furnish, you have deliberately, and for ages, sacrificed full-sexed youths, in defiance of the



ANOTHER COUPLE OF THE POPE'S VIRGINS. THEY NEVER TASTE WINE NOR MEAT. YOU CAN SEE IT IN THEIR FACES.

laws of man and of God, committing a felony, punishable by a term in the penitentiary, and annulling the decree of God, who gave that masculine equipment to the boy, in order that he might mate with some congenial woman, and bring forth children to perpetuate the human species.

Cardinal, you dare not deny this accusation.

You know it to be the literal truth.

How can you defend it?

* * * * *

Cardinal, do you deny that it is a practice in some of your

convents, where girls are kept at school, to dose them in a preparation which prevents menstruation?

I challenge you to deny it, and I invite you to defend it.

What right has your church to interfere with the course of Nature?

What right have your priests and your nuns to set aside the laws of God, in order to save a laundry bill, and some possible disability from labor?

The laws of Nature and of God cannot be violated with impunity.

To every such violation, a penalty is attached.

When you suppress the monthly illness of adolescent girls and of young women, you assume a frightful responsibility.

Who pays the penalty?

Not your bachelor petticoated hypocrites, who perpetrate this outrage upon the other sex.

It is *the woman* who pays, as usual. Either in the mad-house, or upon the doleful list of the incurable invalids, the victim of your hellish methods has to pay outraged Nature's inexorable penalty.

* * * * *

Cardinal, you are a Jesuit.

You took an oath to persecute such men as I.

Through the Knights of Columbus you are doing it.

Using the powerful machinery of the Federal Government, you and the Knights of Columbus are trying to crush an individual.

What is my offense?

I sent through the mails, *one chapter* of a book which your church has been sending through the mails for decades.

That chapter was taken from a book, from which your theological students are taught their duties.

That chapter tells the theological student what questions they must ask of married women, and of maidens when they come to confess their sins to you, in the privacy of the confessional box.

YOU say those questions constitute obscene literature, and that they should not be sent through the mails.

You say I should be put in the penitentiary, because The Jeffersonian Publishing Company sent those questions through the mails.

What, then, should be done to the priests who defile the ears and the souls of womanhood with those vile questions?

If those questions constitute obscene literature, are not your priests guilty of using obscene language in the presence of females, when they ask those vile questions of Roman Catholic wives, sisters and daughters?

If I am to be punished because my Company mailed those questions, ought not your priests to be punished for using that obscene language in the presence and hearing of females?

In your paper which the North American Review published, you solemnly assured the world that your church prefers our form of government to any other, that you admire our institutions and the spirit of our laws, that you accept our Constitution without reserve, and without any desire to see it changed in any feature.

Yet, Cardinal, the greatest historic fact of modern times, since Luther defied your putrid Italian hierarchy, is, that our forefathers created this self-governing Republic as an escape from the foul, debasing partnership of Popes and Kings. Our ancestors fled from the Old World to establish a government which would not be cursed by your despotic methods and your detestable doctrines.

Cardinal, the very soul of your system makes for slavery—slavery of mind and spirit and body, slavery which renders to self-appointed masters the toil of the physical man; slavery, which surrenders to self-chosen masters the god-given light of reason and conscience; slavery, which robs the pitiable serf of the freedom to see with his own eyes, to hearken to the voice of his own intelligence, and to make for himself the golden strand which links his faith to the Eternal.

Cardinal, the whole record and energy of your infernal organization of fraud, hypocrisy and imposture makes for ignorance, superstition and despotism: your supreme theory is, that there shall be *one man* at the head of the State, and *one man* at the head of the Church; and that these two shall divide between themselves the dominion of the universe.

Cardinal, the underlings of the world have risen, in spite of you. Never did the banner of *your* church float over the shining legions of "Liberty, Equality, Fraternity." *Never!*

The iron sceptre of the brutal King and his ferocious feudal lord was broken, in spite of you. Never did *your* church lift a finger to lighten the load of the feudal serf and to send a ray of hope into his squalid hovel.

The brain of the world escaped bondage, the voice of the

scholar and the patriot broke silence, the pen of the Idol-breaker leaped to life, waking nations to freedom—in spite of you. Never did *your* church have aught but the dungeon, the rack, the fagot, the headsman's block for the Spartan torch-bearers of enlightened civilization.

All history bears witness against you. Your own horrible record damns you. The voice of patriots, scholars, soldiers, lovers of humanity and liberty, choking with blood, denounce you. If the men and women of today had not been falsely taught by just such sly deceivers as yourself, an involuntary burst of scorn and execration would have greeted your statement that *your* church heartily approves the spirit of our laws and accepts without reserve the principles of our Constitution.

Cardinal, *when and where* has your church favored the separation of Church and State?

When and where, has your church sanctioned freedom of speech, of press, of conscience, and of worship?

When and where, has *your* church pretended to support a democracy, a republic—any other form of government than a monarchy?

When and where has *your* church helped the under dog, stood for the rights of the wife and the child, demanded fair treatment for Labor, proclaimed the emancipation of Woman?

When Kings and hereditary aristocrats laid the scourge of intolerable pillage and forced labor upon the miserable white slaves of Europe, your church's whip-cords drew blood even as did the lash of King and noble!

When wives had no freedom, no voice, no house of refuge from slave-driving husbands: when even the babes they had borne were snatched from their bosoms, and the State gave no redress, *your* church gave none.

Whenever oppressed humanity rose in desperation, striving to throw off the yoke of serfdom, there was *your* church ever found, ready and eager and pitiless, with book and bell and candle, to consign everlastingly to hell the victims who sought escape from tyranny.

Is it not so, my Prince?

Did not *your* church exploit the slave, throughout the mediæval ages?

Did not your church merge the wife's existence into that of the husband, and divest her completely, first of her estate, and then of the fruit of her womb?

Did not your church sanction, for priest and lay lord, the feudal right which gave *the first night, the bride and the bridal bed*, to priest, or noble?

Did not your church bless the swords which tried to beat down the Dutch Republic? Did not your church savagely make war upon the cruelly-burdened peasants of Germany?

Did not your church lay its anathema upon the Great Charter which Englishmen wrung from a Norman Conqueror?

Did not your church, by written deed, convey Ireland to Norman marauders, stipulating for a share of the loot?



HAH! TWO MORE OF THE POPE'S PERPETUAL VIRGINS. THEY LIVE AS THE EARLY SAINTS LIVED:—SEE TEXT. FOR FULL EXPLANATION.

Did not your church ruthlessly persecute every free thinker who dared to deny that the earth was flat, that there were other worlds than this, that science could cure where relics could not, and that the wine and the bread of the Last Supper remained wine and bread in spite of the Latin words of a stupid priest?

Cardinal, do you really flatter yourself that you can persuade the American people that *your* Italian pope is not the same old Italian pope, heir of the same old system, successor

to the same old pagan impostors who so long capitalized the inherited superstitions of mankind?

Do you truly believe you can convince our people that *your* Ethiopian can change his skin; *your* leopard, his spots?

Cardinal, I laugh at your attempt. You will fail. As your two-faced church always has done, you will fail. True, you got a good start. Owing to our inclination to let matters drift, and to be over confident *that what happened in Europe can't happen here*, you have made astonishing progress.

We are a liberal people; we don't like to hurt feelings; we naturally shun disagreeable subjects; we are prone to let things rock along in their own way. It takes great provocation to rouse us; but when we are aroused—look out!

Cardinal, this country is not going to be ruled from Italy, by a lecherous lot of chemise-wearing Italians.

Don't you think it—not for a moment.

This country is not going to be taken back to the Council of Trent, nor to the Castle of Canossa. This people are not going to have their blood-bought liberties submerged by papist hordes from popish Europe!

Cardinal, when you wrote that your church heartily endorsed the spirit of our laws and the principles of our Constitution, you uttered a barefaced, monumental falsehood! Being a Jesuit, *your* morality encourages you *to deceive*.

With you Jesuits, there is no such thing as a morality that frustrates the aims of your order and your church. Your morality sanctions duplicity, mendacity, any sort of crime, if thereby the interests of the organization be served.

Is it no so, my Prince? *Demand that I prove it. AND I WILL!*

Let us not waste time over ancient history; let us recur to your own times and your own ministry, to discover whether you could have been honest, in telling our people that *your* church approves our institutions and our laws.

(1) One of our institutions is, our Public Schools. Have not you, yourself, denounced *that* institution? Have not all your higher prelates done so? Did not Archbishop Messmer, of Milwaukee, threaten to excommunicate those of his church who patronized the Public Schools?

In that respect, *he faithfully obeyed the papal law, as laid down by Pope Pius IX.*

(2) Another of our institutions is, a free press. Did not your infallible Papa, Gregory XVI., denounce all those who

maintained the liberty of the press: and did he not use the most ferocious epithets in his denunciation? Did not your Papa Pius IX. in 1864, do the same thing?

Sworn to obey the Italian pope, and to *persecute to extirpation* all those fellow creatures of yours who are *not* foot-kissers, how can you decently contend that you heartily approve the American law and institution of the free press?

(3) Cardinal, you cannot be ignorant of the fact that Pius IX., in 1861 and again in 1864, fulminated savagely against liberty of speech, and of conscience, and of worship!

How, then, dare you to contend that your church favors our American law of free speech, free conscience, free worship?

(4) Cardinal, you know very well that your church claims the right to fix the line between civil and religious authority; that she claims the right to employ force; that she claims the right to supremacy in her own sphere, *she herself being the sole judge of the limits of that sphere.*

You know that *herein* lies the fatal gem of ecclesiastical despotism, as boundless and as dangerous as it ever was thundered in the Dark Ages.

Yet, you tell us to rest at ease: there is no cloud on the horizon: there is no significance in the current that slowly makes its circle, *on the outer rim of the maelstrom!*

Does the same tree always bear the same fruit? Does the sowing of dragon's teeth always portend the upspringing crop of armed men? Shall any man deceive himself as to what the serpent will do, when once it has been warmed into life at our hearth?

CHAPTER IX.

Natural for Men and Women to Mate; Traces of it From Childhood Days to Maturity; the Curious Lock Invented to Keep Married Women Chaste; Man the Only Living Crature That Uses Sensuality for Pleasure Alone; the Effort of the Roman Catholic Church to Condemn Healthy Young People to Perpetual Virginity Unnatural; Old Maids and Bachelors Looked on With Disfavor; Roman Catholic Priests Should Marry; the Example of Judas Iscariot, Who Was Unmarried, Followed by the Roman Catholic Priests.

THE full sexed man yearns for a mate: the normal woman wants a husband and children.

The little boy makes him a mud-house, and chooses a sweet-heart, long before the age of puberty. Without being conscious of what it is, the boy is borne along by the tendencies of sex. After awhile, his dreams will be voluptuous. The physical contact with girls will sexually excite him. As he grows older, this desire, *and curiosity* becomes stronger. Many boys relieve themselves, unnaturally and injuriously, by masturbation. Others, run after loose girls. Some will exert self-control and find partial relief in nocturnal emissions.

The greater number of full-sexed men either sow wild oats, or marry early. Of course there are very many who become rakes, and never become heads of families. So, there are considerable numbers who are confirmed practisers of onanism.

The girl's first love is a doll; then a play-house. The serious, unwearied pains that a mere tot will take in arranging, adorning and keeping, her doll's play-house, is one of the most pathetic and deep-meaning commonplaces of human life.

As I look back over my own journey, one of the pictures most vividly stamped on my recollection, is that of my two little girls, in the play-house, under the bay-window. The nice and orderly arrangement of its small details, the efforts to make it pleasing to the eye, the placing of pretty bits of china and glassware; the ribbons knotted and festooned here and there; the flowers in the tiny vases; the toy brooms which swept it clean; and then the motherly care and tenderness and pride in the placing of the dolls!

They had their names, these dolls; and they were babies, in terms and endearment, to those two little mothers. The dolls were bathed and dressed and fed and put to sleep with maternal solicitude. Alas! They were sometimes spanked for misbehavior.

They went visiting, these dolls did; and they gave parties which other dolls gaily attended. There were tiny plates, and cups, and saucers, and teapots; and the entertainment was a joyous reality, rather than a make-believe, to the tots concerned—those who brought their dolls to the party, or those whose dolls gave it.

Nearly every father will recognize the familiar picture; and every father of girls will agree with me that the first development in girls, *makes for motherhood*.

Happy is the maiden who *goes to her mother*, with all her questions and all her troubles. She will need caution, warning, anxious instruction, constant care. *Nature* is in the warm blood of the girl, and she must not trust her strength too far.

The sneaking, sly inclination of which Robert Burns wrote, is to be dreaded, and it must never be given *opportunity*.

“Lead us not into temptation!”

Happy the maiden who knows the danger, and shuns it, giving no opportunity to the tempter.

Why do so many girls go astray? *Nature*.

Why are there so many women living in vice? *Nature*.

It has always been so.

The professional courtesan is the protectress of many a pure girl. The rake, himself, might be *a seducer*, were he not content with the loose women so easy of access.

In Dr. Sanger's History of Prostitution, you will be startled by the statistics which show that such a large per centage of prostitutes live that way, *from inclination*.

The good men and women who devote themselves to Rescue Work, will tell you that the greatest obstacle in their way is, that *the women do not want to be rescued*.

Do we not know what human nature is? Have we not heard and seen enough, *yet?*

The Bible tells us what the carnal man craves, what the unrestrained woman will do. Was it a mere flagrant insult to the Jewesses of antiquity when the Law forbade them to have sexual intercourse with four-footed beasts?

Was there never a foundation in fact for the story of Leda and the Swan?

Will we never take to heart *the meaning* of Sodom and Gomorrah?

Christ Himself could not move around among men, teaching and healing, without stumbling upon a couple brutishly copulating—and the woman is “taken in the act!”

In all the histories, the story is the same. Assyria was sensual. Egypt was sensual. Babylon was sensual. Greece and Rome were sensual. According to the Catholic Rabelais, the sexual sin of his times was the wallow of priests and layman, king and peasant. According to the Catholic Erasmus, the sexual sin of his times was the mire of all classes. According to the Councils of the Catholic church, and the fulminations of Popes, the sexual sin threatened to bring down the very frame-work of society.

In the Middle Ages, and down to comparatively modern times, the sexual passions of men and women were *known* to be so strong, that a curious kind of lock was invented, whereby a husband, going upon a journey to distant parts, might lock his wife, until his return.

This lock was ingeniously contrived. It was arranged cunningly upon the woman's body, so as to render her safe from men, and yet free to exercise the necessary functions of nature.

But we are told by the historians that these locked-up ladies, indignant at the jealousy of their lords and at having to wear these cunning locks about their waists, found a method of unlocking the device: thus triumphantly demonstrating the truth of the adage that Love laughs at locksmiths.

All of these things we know, or ought to know, for we have had line upon line, and precept upon precept, from the dawn of Creation, *to convince us of the danger, the universality, and the power of the sexual passion.*

We have seen conquerors, like Marc Antony, throw a world away, for a wanton woman. We have seen nations wage war about it. We have seen individuals ruined by it. We have seen nations ruined by it.

We know that it maddens the rapist, strips woman of her decency and makes her a nymphomaniac.

It caused the untimely death of Alexander the Great, and well-nigh wrecked Julius Cæsar.

It made a crazy man out of Henry of Navarre, and killed each of the Kings who were the sons of Catherine de Medici. It contributed to the death of Peter the Great. It killed the great general of France, Marshal Saxe. It killed the great

general of Russia, Skobeleff. It sapped the vitality of the royal families of Valois, of Bourbon, of Stuart and of Hanover.

It burnt out the vigor of the Mohammedan conquerors, the Mogul Emperors, and the Tartar Khans. *It has made effeminate every nation, and every line of monarchs, that ever ALLOWED NATURE TO HAVE A FREE REIN WITH THE ANIMAL PASSION.*

For, mark this! the *human* kind is the *only* kind that uses sexuality *for pleasure*, only.

The male quadruped has connexion with the female *for the purpose of reproduction*. It is the odor of the female that inflames the male. That odor ceases when she has been impregnated, and the male never teazes her again.

In the animal kingdom, *exclusive of Man*, there is no such thing as immorality. There are no libertines, no rakes, no concubines, no procurers, no places where females of pleasure are kept for the use of males.

There are no brothels among the brutes or the birds: and there are no celibate priests! Animated Nature has no use for a monk, or a nun.

The sexual passions of animals serve no other purpose than that of nature. Males and females copulate to produce more males and females. That is all: pleasure, for pleasure's sake, is unknown to *natural* intercourse of the sexes. The pleasure was meant to be incidental and compensatory—for the act itself is filthy; and to the weaker sex, the consequences are painful.

This much I have written as preliminary to the statement that the Roman Catholic church attempted the unnatural and the impossible, when it undertook to condemn thousands of healthy young people, of both sexes, to perpetual virginity.

Nature never intended it so: Nature will not allow it so: and Nature never will tolerate it so. *Nature abhors that, AND THE CHURCH IS NOT STRONGER THAN NATURE.*

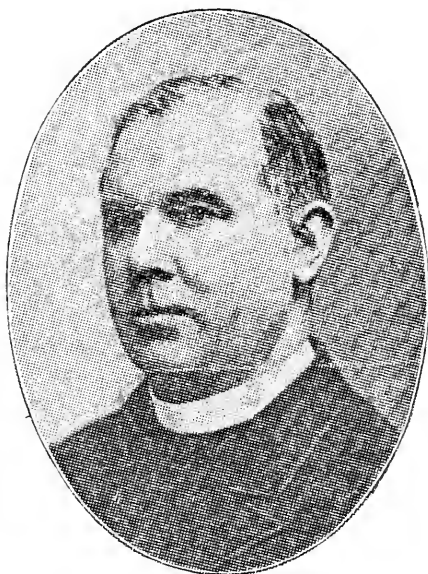
From the remotest ages, down to the present time, a certain degree of blame, or of discredit, has afflicted the spinster, the barren wife, and the man who is either incapable of marriage duty, or unwilling to perform it.

This feeling is much weaker in our day than formerly, but traces of it are clearly to be seen. Every girl dreads being called "an old maid." This moral cowardice, resulting from fear of the reproach which cruelly punishes spinsterhood,

often drives young women into hurried and unhappy wedlock.

If a married man is known to be impotent, he becomes an object of pity, or of contempt. Even now, the law gives his wife a divorce.

As to the "old bachelor," he is rarely loved: most people regard him as one of three things—a cynic, a roué, or a eunuch. He is considered to have shirked the duties and responsibilities of life. If his excuse is a good one, he is to



THESE TYPICAL IRISH PRIESTS NEVER TASTED WINE, NOR
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be pitied: but if he had no valid reason for his flunk, he is treated with more or less disfavor.

In so modern a book as our Bible, we see the odium which fixes itself upon the barren wife. We see in all parts of it the duties of the martial union. We see that the mating of the two sexes was planned from the beginning: and that no other idea than that of sex-union, and the bringing of children into the world can be found in the Scriptures.

In the Old Testament there is no hint of *monks*, unmarried

and unmarried monks: none whatever. Nor is there the slightest hint of *nuns*.

In the New Testament, *as we now have it*, there is a reference by Christ to men who are born eunuchs, or men who have caused themselves to be made eunuchs, in order that they might devote themselves wholly to the service of God.

But you may search the Scriptures from cover to cover in the effort to find the text which warrants the belief that men and women, full-sexed, *can* live in perpetual virginity, *and you won't find it!*

No such text is in the Book.

The whole Bible, so far as it bears upon sex, *makes for matrimony and procreation*.

No Jesuitical sacuit, no tonsured juggler with truth and facts, can escape *that* proposition.

God Himself instituted marriage and condemned monasticism, when the Garden of Eden was changed from a hermit solitude into a blooming paradise, where Eve was the sweetest blossom that flowered.

If the old story in Genesis is nothing more than Oriental allegory, its deep truthfulness is not the less clear, for *we* know "it is not good that the man should be alone."

To the happily married man, we can say—

Without your wife, you were incomplete: without *you*, your wife was incomplete: mated, you both were complete; and when the children came, your home, be it ever so humble, was Paradise.

The men of old who walked with God, were married men. The patriarchs, the Jewish priests, the inspired prophets, were men who took wives and begot children. Do you, Cardinal Gibbons, agree with the Romanists of Belgium and Spain that the Bible should be tampered with by striking out the words—

"All the prophets had wives?"

Paul says, "Marriage is honorable to all."

Should he have excepted the priests? If it were right that he should, how can we account for his omission? If we are to assume that he knew what he meant, and meant what he said, how can we escape the conclusion that marriage *is* honorable to *all*?

And the word "all," will have to include the priests, won't it?

Then if it be honorable, according to Paul for priests to marry, why don't they do the honorable thing, *and marry?*

Christ chose married men for his disciples.

If Peter's wife's mother was sick, as the Bible tells us, then Peter must have been married *before* Christ chose him, or he married *after he was chosen*.

Take either horn of the dilemma, and celibacy is gored.

The Popes who condemn the marriage of Christian priests, CONDEMN PETER, AND CONDEMN JESUS CHRIST, AND CONDEMN THE GOD WHO GAVE EVE TO ADAM!

But Peter was not the only apostle who had a wife. Philip, the evangelist, is said to have had four daughters: therefore, he had had at least one wife—unless indeed, we resort to the theory which the modern example of Popes, Cardinals, bishops, &c., have made so familiar to scandalous chronicles.

But if Philip's four daughters were bastards, like the daughters of modern Popes, they would hardly have been alluded to in the Scriptures.

Paul states that James and Jude, *sons of the Virgin Mary and brothers of Jesus*, were married men.

As a matter of fact, it seems that the New Testament justifies the contention that *Judas Iscariot* was the only member of the original Twelve who did not have a wife!

Judas Iscariot was the first Christian celibate; and the Popes of Rome, when they forbade the priests to marry, were following THE EXAMPLE OF JUDAS, instead of that of Peter!

Cardinal Gibbons, what have you to say to *that?*

Any one who will read the instructions which Paul puts in writing for the priests of the Christian Church, will be convinced that *the Apostle took it for granted the greater number of them would be married men*.

His advice and guidance is based upon that assumption.

The wives of the deacons must be women of seemly behavior, grave, sober, considerate of speech—not given to tattling, and undignified levity. Let the deacons avoid polygamy, be content with one wife at a time, govern the children properly, and keep a decent, orderly house.

The wife of the bishop must be *hospitable*, in addition

to all other good qualities: and she and the bishop must control their children, setting a good example of *rule*, thus enabling the bishop to win more confidence from his church.

So thoroughly does Paul understand that normal men must have wives, even though they serve God in the priesthood, that *he almost commands* the deacon and the bishop to take one wife. Otherwise, Paul would have been talking nonsense when he warned those holy men against taking two or more wives at the same time.

And why did the inspired Paul take so much pains to lay down the rules for the behavior of the bishop's wife and children, if the bishop was not to have a wife and children?

Paul argues that the wisdom learned by the husband and father, in the governing of his family, will be of service to the priest in the governing of his flock in the church.

And yet, after the Christian priests for hundreds of years, had been imitating Peter, imitating the brothers of our Lord, and obeying the precepts of Paul, the ambitious Popes of Rome set up the example of Judas Iscariot, and ordered the priests to imitate the disciple, the celibate traitor who sold his God!

CHAPTER X.

The Roman Catholic Priests Imitators of the Priests of Maia and Those of Bacchus; the Confessional and the Convent Introduced to Afford Them a Substitute for Marriage; the Keeping of Fire Made a Religious Function; the Romans Copy the Albans; the Six Vested Virgins Difficult to Obtain; Evil Effects of Celibacy; Udaldric's Story of What Was Found in the Fish Ponds; Bernard's Views on Celibacy; the University of Oxford's Complaint; the Roman Clergy in Scotland as Pictured by McCrie.

IN ancient times, the priests of Maia, the Virgin Mother of one of the incarnations of Buddha, were eunuchs, either born sexless or made so by surgical operation. These monks of Maia shaved the tops of their heads, and were fond of public processions, thus setting examples which the priests of Rome were soon to follow.

The priests of Bacchus were not allowed to marry; but they were free to indulge themselves with women, the Confessional giving them the secrets of the sexually loose votaries, and the opportunities for indulgence.

This Bacchic confessional and sexual license was quickly adopted by the Roman priests, *after* enforced bachelorhood had become the inexorable rule of papal discipline. Let it be kept in mind, constantly, that *the celibacy of the Roman Catholic priests* came before the adoption of *auricular and private confession* by the Roman Catholic church.

See how it was designed:

The priests were denied wives: they were given the secluded confessional: at confession, the women revealed their weaknesses to the bachelor priests—and the privacy of the box itself, as well as the nearness of the sacristy, *afforded the opportunity!*

Thus the Confessional and the convent were set up to give the priests *a substitute for marriage*.

* * * * *

In the olden time, the keeping of fire was a matter of the utmost importance. There were no easy methods, such as we now have, of re-kindling the flames. Hence, the preservation of the fire, so that the city, or the tribe, or the whole nation, should not be left in darkness was made a religious function.

To let the light go out, was a public calamity: hence offi-

cials were appointed, supported and rewarded, for the sole purpose of guarding and renewing the sacred flame. The punishment of neglect, was death.

The Romans copied the Albans, who entrusted the fire to *four virgins*. The Alban system was the forerunner of all the nunneries which have since existed in Europe.

Servius Tullus, the Roman King, increased the number of the Virgins to six. At that number it stood for centuries. In the fourth century of our Christian era, the number of Vestals was increased to seven, and so it remained to the end.



FAT AND GROSS LIKE THE OTHERS. YET THEY ARE VIRGINS.
THEY COOL THE WARMTH OF THE BLOOD BY STANDING
IN ICE-PACKS, ROLLING ON THE SNOW, RUNNING-
IN THE WOODS, &C.

To insure the selection of Virgins, no girl was chosen who was more than ten years old. The term of service was thirty years. After that period, the Vestal could leave the temple, freed of her vows, and at liberty to marry.

Although the number of required Virgins was so very small, and the rewards of her station so rich and regal, it was with the utmost difficulty that the Roman world could supply six maidens who would undertake the vows of chastity. And in spite of the fact that the doom of the erring Vestal was

burial alive, it was found that even this frightful punishment could not restrain the natural, irresistible sex-inclination of those six women.

Yet, the Roman Catholic Church asks mankind to believe that it expected hundreds of thousands of women to keep the vows, when they were secluded in convents to which the priests had freedom of access!

Does not the history of the Roman Church drip with the slime of celibacy and the Confessional?

Paul had dwelt upon the scandals of the unmarried state, and had roundly declared that young widows should marry. No reason could be given in such a case that would not apply to young bachelors and young widowers.

The earliest church writers express their horrors of celibacy, and describe conditions which decent language avoids.

Irenæus, Epiphanius, Cyprian, and Chrysostom bewail the widespread, cankerous vice, writing of the licentiousness of the priesthood as universal; and *this* was prior to the discipline which made celibacy obligatory.

What Irenæus says of the practical results of bachelorhood, is corroborative of what Paul implies in his letter to Timothy.

What Cyprian says, is so very literal and shocking that it cannot be printed. *Unnatural indulgence was always the result of denying nature her rights.*

What Chrysostom says corroborates Cyprian, and paints a filthy picture of the bachelor priests of the third century.

"Alas, my souls!" cries the golden-mouthed Christian:

"Our virginity has fallen into contempt: the veil is rent by impudent hands, that parted it off from matrimony. * * That which was once held in reverence, (celibacy) as far more excellent than matrimony, is now sunk so low, as that one should rather *call the married blessed*. * *

Nor is it the enemy that has effected all this, but the virgins themselves."

This admission is made by one who had warmly advocated the celibacy of the priesthood.

At the Council of Nice in 325, when a decree was about to be introduced, enjoining celibacy of the clergy, Paphnutius, an unmarried bishop, testified against it on the ground that such a prohibition would produce great immorality, and was contrary to Scripture.

Udalric, bishop of Augusta, who wrote a letter to Pope Nicholas I., in which he says concerning Pope Gregory the Great, who reigned in 606, "That Gregory the Great, by his decree, deprived priests of their wives: when, shortly after, he commanded that some fish should be caught from the fish ponds, the fishers, instead of fish, found the heads of six thousand infants that had been drowned in the ponds. When Gregory ascertained that the infants thus killed were born from the concealed fornications and adulteries of the priests, he forthwith recalled his decree, and purged the sin with worthy fruits of repentance, extolling the apostolic command: "It is better to marry than to burn," and adding from himself: "It is better to marry than to be the occasion of death."

Bernard, who died in 936, utters the following complaint in his sermon to the clergy on conversion: "If, according to the prophecy of Ezekiel, we could look behind the partition, that we might see the horrible things in the house of the Lord, perhaps the foulest things would appear on the inside of the partition. Nay, besides fornications, adulteries, and incests, there are not wanting among some the most shameful ignominious conduct. Would that the apostles never had written such things, that it would not be necessary for us to speak of them, so that no credence would be given to those who mention what sometimes occupies the human mind—what abominable lust! alas! the enemy of man has defiled the body of the church with the exorable ashes of the Sodomites; and indeed the most filthy and abominable crimes have defiled some of its very ministers also. Many, not indeed all, but many, it is certain, cannot be concealed on account of their multitude, nor do they lament, by reason of their impudence, and many are seen to have employed this licentiousness for an occasion of the flesh, abstaining from the nuptial remedy, and hence using this liberty of theirs for perpetrating every crime. Would that those who cannot contain would fear to give their course the name of celibacy. It is better to marry than to burn, and to be saved in the humble grade of the common people, than to live worse, and to be judged severely in the sublime rank of the clergy. Take away from the church honorable marriage and the bed undefiled, and do you not fill it with concubines, incestuous persons, onanists, male concubines, and with every kind of unclean person?

In the Eleventh century, the secular or parochial clergy kept women generally in their houses, upon more or less terms

of familiarity, by a connivance of their ecclesiastical superiors, which almost amounted to a positive toleration. The sons of priests were capable of inheriting, by the laws of both France and Castile.

The third Lateran Council, held in 1179, speaks of the detestable custom of keeping concubines, long used by the English clergy.

Innocent III., who died in 1227, declares: "That certain Latin priests had concubines in their houses, and some were not afraid to betroth or marry them."

Nicholas de Clemangis, about 1400, says: "In many dioceses the rectors of parishes, for a certain stipulated sum to the prelates, generally and publically have concubines."

The University of Oxford, at the king's command, drew up forty-six articles stating abuses that needed reformation, to be laid before the Council of Constance, which sat in 1414. The thirty-eight article represents: "That the carnal and debauched lives of the clergy in our days, and their public fornications which are never punished, except with a small fine in private, set an evil example before others: it would, therefore, be a holy thing, and contribute to the reformation of the church, if priests of every rank and order, who were public fornicators, were obliged to abstain from saying mass for a limited time."

The following picture of the Roman clergy in Scotland is given by McCrie in his *Life of John Knox*: "Inferior benefices were put up to sale, or bestowed on the illiterate and unworthy minions of courtiers; on dice players, strolling bards, and the bastards of bishops." "Again, the lives of the clergy, expected from the secular jurisdiction, and corrupted by wealth and idleness, were become a scandal to religion, and an outrage to decency. While they professed chastity, and prohibited, under the severest penalties, any of the ecclesiastical order from contracting lawful wedlock, the bishops set the example of the most shameless profligacy before the inferior clergy; avowedly kept their harlots, provided their natural sons with benefices, and gave their daughters in marriage to the sons of the nobility and the principal gentry; many of whom were so mean as to contaminate the blood of their families by such base alliances, for the sake of the rich dowries which they brought." To make out the above statement of McCrie, there is no need of going to the testimony of the reformers, or to satirical poems published at the time. The truth is registered

in the acts of parliament, in the decrees of their own councils, and in the confessions of their own writers.

In an act of parliament passed in England, on February 19th, 1548, it was stated: "That great filthiness of living, with other inconveniences, had followed on the laws that compelled chastity, and prohibited marriage; so that it was better they should be suffered to marry than to be so restrained." (Elliot on Romanism.)

CHAPTER XI.

Nonsensical Ideas of the Early Religious Zealots; Their Absurd Methods of Curbing Their Natural Inclinations; the Fatal Error Made in Ordaining Negroes to the Priesthood.

RELIGIOUS zealots, possessed of the idea that marriage was unclean, that woman was the original cause of the coming of Sin into the world, and that Heaven must be won by the sacrifice of all earthly enjoyments, consecrated themselves to the life ascetic, monastic, useless, unnatural, fantastic, monomaniacal.

These fanatics imagined that they pleased God immensely by surrendering to the Devil all the good things of life. Even personal cleanliness, enjoined in the Bible, was tabooed by the monomaniacs of monasticism.

Everything that pleased the senses, was to be shunned. It was a cunning snare of the Evil One. God made the flowers—but the monk did not love them. God made the beauty of the landscape, hung the purple haze around the mountain top, colored the rainbow in the sky, built vast and gorgeous tabernacles amid the clouds, spread marvellous carpets and tapestries along fallow fields and furzy heaths and hill-side slopes—but the monk must not gaze with eyes of rapture upon the evanescent scene.

God made the melody and the magnificence of the woods, the mingled songs of streams and birds, the blended beauty of vine and leaf, of pine and oak, of rock and water, of sunshine and shadow at play over limitless stretches of sea and forest—but the anchorite must be deaf to the music and blind to the beauty, while he stiffened his thought into moody meditation on the ultimate destiny of what he conceived to be his soul.

God made the woman, and fashioned her wonderfully, indeed. If ever the Almighty “spread” Himself, and exhausted the utmost of His powers, it was when He made the help-meet for Man.

Dainty where he is coarse; tender where he is rough; strong where he is weak; weak where he is strong; round and plump where he is square and spare; made for Love and Leisure as he is made for War and Labor.

Her hands were made small, to be held in his; her feet were made small, to follow his. Her arms are soft, to embrace—not

to fight. Her voice is low and sweet—not pitched to the battle-cry, but to the song which woos the lover and soothes the fretful babe. Her neck is the flower stem—not the short column meant to bear a warrior's helm and bear a foeman's blow. Her bosom swells with the loveliness that maddens the male—ready to cradle the child that shall lay its little head there, and smile up in its mother's face, as it draws life from her.

Built for Love, fashioned for Maternity, meant for male companionship, her glory of dimpled cheek and flowing hair and dancing eyes were given her to allure the King. The Woman's smile, before it was fixed on her rosy lips, was bathed in the crystal streams that still flow in the Eden from which erring humanity was expelled, in the old, old days: and the light that was put in her eyes, and the infinite tenderness that comes into her speech, were taken from across the space which divides the spheres.

Against this heaven-sent mate, the anchorite steeled his acrid heart: she was a syren, born of Sin and ministering to Beelzebub. To look at her was wickedness: to listen to her was rash experiment with temptation: to follow her, was hell itself—an extremely black, dismal, disagreeable Hell!

So, the holy hermit shut his eyes to the splendors of Nature, shut his heart to love of women, shut his mind to the glories of learning, and went off, like a mangy dog, into the wilderness to encrust his body with dirt, and his thoughts with what he called religious contemplation.

If he could find a cavern in some desolate mountain side, he chose this hole in the ground for his habitation. If there was a spring of pure water near by, he immediately imagined a miracle. This holy man, having unloaded duties and responsibilities, fancied himself growing into perfection. If he had deserted his family, so much the more glorious was his conduct. Some wicked, worldly person would no doubt be prompted by Satan to perform the natural services which the Saints had advised the hermit to abandon. If an old mother had been left in "the world," the world would, or should provide for *her*. If the hermit, in forsaking "the world," had left his creditors in the lurch, so much the greater his merit. Had he remained in "the world," and supported his family and paid his debts, worldly pride might have seized him, and puffed him up. In which case, he would have incurred mortal Sin, and might have lost his soul.

Dwelling in his cave, apart from his fellow man, the holy hermit lived a frugal life. He might depend upon charitable folk to bring him a few simple necessities of life, in return for his prayers: or he might cultivate a small plot of ground, for his subsistence.

Visitors were not encouraged, and few came. Naturally, a cavern in a desert is not apt to attract company, especially if the hermit is said to be a person who seldom speaks, and who much prefers solitude. As to women, they were not to be suffered anywhere about the premises. If by the rarest chance, a daughter of Eve trespassed upon the sanctified habitat of the anchorite, he started up in wild alarm, and made a desperate dash for remote fastnesses and undiscoverable hiding places.

In those olden times, people knew what humanity IS.

They knew what a man *had* to do to stifle the voice of *Nature*. They knew what he *had* to do, if he were determined to preserve his *virginity*.

The man himself knew it—he, best of all! He knew what his raging passions were. He knew the power of those innate, unavoidable, inextinguishable longings for a *mate*.

Therefore, he fled the temptations. He fled the sight of woman. He did not dare to trust himself where he could hear the frou-frou of her flowing garments; smell the perfume of her abundant, glossy hair; and feast his eyes upon the voluptuousness of her form, or upon the witchery of her voice and face.

He fled the scene, knowing that to stay was to surrender. He fled the scene, poor, poor fanatic! insulting the God who mercifully made the Woman for the Man!

Even in his cavern, he knew he was not safe. His enemy dwelt within himself. This enemy was intrenched in his throbbing heart, coursed through every burning vein, lurked in every vagrant thought.

This enemy must be combated, must be watched, must be mortified, must be starved out. The heat of the blood must be cooled. The lust of the flesh must be chilled.

The hermit must avoid meat: must banish wine: must eat sparingly of watery vegetables: must not wear soft clothing; must not sleep on a warm bed.

The physical man must be reduced to skin and bones: and the blood must be made as thin and scant as possible. Never a hermit-virgin, anchorite-monk had a fair round belly, with

fat capon lined: never a virgin monk had a red face, bulbous lips, bulging eyes, and thick neck with a fold at the base of the skull, *never!*

In the olden time, *people knew what human nature IS.*

There is an odd sort of book entitled "Table Traits," published by the Dr. Doran, who was the historian of the "Queens of England and the House of Hanover." For a quiet hour on a rainy day, I don't know a volume that would prove more entertaining. The learned Doctor, who *ought* to have been a chum of Isaac D'Israeli, father of Benjamin ditto, devotes chapters to the Legend of Amphitryon, to Diet and Digestion, to Materials for Breakfast, to the Old Coffe-house, to French Cafes, to the Ancient Cook, to Materials for Dining, to Sauces, to the Making and Marring of Wine, to the Tables of the Ancient Egyptians, to Cæsars at the Table, to their Majesties at Meat, to Strange Banquets, to Liquor-loving Laureates, to Supper, to the Diet of the Saints of Old and to the Support of Modern Saints.

The chapters devoted to the Saints are those that claim my attention.

We hardly need another book to teach us how the Cæsars carried on at Table. Scores of authors have told us about it. We can see them in the mind's eye, sprawled along their couches, stuffing and guzzling, until they can hold no more. We know how the earth and the sea were ransacked to procure delicacies for the epicurian tastes of the Roman lords. We can see the sparkle of the wine, hear the ribald jest, note the growing swinishness of the feast.

We know fairly well what the Egyptian banquet was: and how the "Imperial drinkers of Germany" bore up, or bore down, under tremendous irrigation of the interior viaducts. We have a sufficiently clear conception of the "Table Traits of England in Early Times:" and also of the same traits of the same country, preceding and postdating those Early Times. About all those matters, *this* Gallio is not at all concerned.

What I want to know is, How did the Saints live? What did the anchorites eat and drink? In what way did the chaste man rigorously confine his natural propensities, and preserve his sexual virtue? How did the priest manage his diet and daily habit, so that he passed over the ploughshares of all the hot years of youth and early manhood without getting burnt?

Being a *man*, how did he avoid thinking as a man, feeling as a man, and acting as a man?

On page 316, Dr. Doran begins to tell mankind what he has learned about the Diet of the Saints.

After mentioning the painful circumstances that the Christian Fathers "corrected" those who ate prohibited food during Lent by pulling all their teeth out, he speaks of the stupendous row that split the churches when the orthodox authorities relaxed the rigor of the rules, and made an exception in favor of eggs. The Greek churches went off into a schism, and refused to be reconciled, or comforted.

Besides the regular fast days, there were the days of "dry eatings" (*Xerophagia*) when the Christians who were resolutely determined on their salvation, ate nothing but bread and salt. Apparently, those Christian Fathers had not yet learned how to put the salt in the bread. It would be considered a rarely diverting spectacle, nowadays, to see a devout person salting his pone of bread as he devoured it.

There were other days on which Christians might not only take bread and salt, but hyssop, also. It is not very clear what hyssop was, but we moderns suppose it to have been a kind of plant, shrub, herb, or vegetable.

Saint Macarius ate nothing but raw herbs and pulse. This he kept up for several years, after which he changed his diet to five ounces of bread a day.

During Lent this Saint stood in one position, forty days and nights, with no food save "a few raw cabbage leaves on a Sunday." This "one position" must have been a sight to see, and a smell to inhale, when the 40 days were up. The same remark applies to the person of the Saint.

Saint Genevieve was almost equally austere and filthy. She ate only twice a week, Sundays and Thursdays, and her food was beans and bread. But when she grew old, she became somewhat more self-indulgent: she took "a little fish and milk." Let us hope that she had better sense than to take them together.

Saint Simeon Stylites never ate anything at all during Lent, and at other seasons, only once a week. As his lodging was upon the top of a high pillar, and his time was spent in prayer and genuflexions, I am prepared to believe that he preserved his virginity.

Saint Paul lived on the fruit of one palm tree which miraculously bore a fresh supply every day. To assist the

miraculous tree, a raven brought the Saint some every morning, as early and as regularly as a baker's boy of those modern days.

When a wicked woman, at the instigation of the Devil, unveiled her charms before this Saint and tempted him, he bit off his tongue, and spat it in her face—the hussy!

Saint Isidore ate almost nothing. Day and night he fasted, and fasted, and fasted; and when at last his outraged appetite clamored for food, the Saint burst into tears, so great was the humiliation of having to eat at all.

Saint Pluvius and his monks tabooed wine, milk, cheese, grapes, and even vinegar. Their staple of food was pulse, herbs, bread and water. Only after Easter, and until Whitsuntide, did they get on a sort of holy jag, and consume a gill of *oil* apiece.

Saint William of Maleval wept bitterly, when he found that, in spite of his diet of dry bread, his sensuality still tormented him.

Saint Martianus lived on biscuits and water, the biscuits being brought to him *once in every six months*. Biscuits several months old will assuage the carnal heats, if anything can do it.

Saint Winwaloe's fare was barley-bread strewn with ashes. During Lent, he lessened the bread and doubled the ashes, in honor of the season and for the greater glory of God.

Saint Benedict never drank any but stagnant water, nor would he eat anything cooked. He even ate his bread raw. So vehement was his determination to save his soul, and his virginity.

Saint Francis D'Assisi would eat nothing dressed by fire, unless he were very sick; and even then "he covered it with ashes and dipped it in cold water." His common daily food was dry bread strewn with ashes.

Saint Hilary for many years lived on fifteen figs a day; and Saint Catherine, *upon grass!*

Other hermits, in order "to counteract the movements of the flesh, cased the body in steel, put on sackcloth, ran to the mountains, spent the night and day in fasting, vigils, and all the rigor of severity. Shunning the company of women, the whole sex were forbidden access to their solitary retreat.

All this self-mortification, however, could scarcely allay the rebellion of their blood.

The fanatical idea of the Christian extremists being that

the pleasures of the senses were sinful, it logically followed that *the more difficult* the self-restraint, the more glorious the victory. To abstain from wine and palatable food was *difficult*; therefore, the abstinence was meritorious. To deny one's self the sexual enjoyment, was most difficult; hence, the victory over that passion was supremely honorable.

Saint Bernard declared that fasting was a necessary remedy for the natural heat and desire of the blood. To the same effect, testifies Saint Chrysostom. However, he and Saint Jerome both advise resort to prayer.

Saint Francis, founder of the Franciscans, deemed it necessary, even in winter, to stand to the neck in a pit full of icy water. One day, when the pains of the sensual hell got hold of him with unusual strength, the Saint stripped himself stark naked, and buried himself in a snow drift.

Saint Godric had to chill his lusts of the flesh by solitude, by semi-starvation, by sleeping on the bare ground, with a stone for his pillow. He ate no meat, drank no wine, lived on the herbs of the field, drank the water of the spring, wore a garment of hair-cloth, and spent his time in prayers, in tears and in bemoaning the treacherous leanings of nature. In the winter he immersed himself in the river, doing this even at night, in the heroic determination to save his virginity and his soul.

Saint Ulric, also, made a desperate defense of his chastity. He froze his poor body in the cold bath, lying in this chilly bed during the long hours of the night. He fasted, until the bones almost pushed out of his skin, and he was a scare-crow to the eye.

But he saved his virginity, and we trust that he also saved his precious soul.

Saint Benedict was so tortured by lascivious dreams which haunted him after the night had passed, that he pulled off his clothes, and "rolled his naked body on nettles and thorns, till the lacerated body, through pain, lost all sense of pleasure."

Saint Thomas Aquinas was sorely beset by his sexual desires, and owed his rescue to supernatural aid. It is said that while asleep he "seemed, through a dream *to undergo a constriction of a certain part*, by the angels, and lost from that time forward all sense of consupiscence."

This curious statement suggests that Saint Thomas may have undergone the experience of Abelard, and of Origen.

The Bishop of Sherburn, Adhelm by name, was a wise

man in his generation. Likewise, he was rich in practical resource. When *his* flesh threatened to become unruly, he plunged into the river which ran by his monastery, and remained in this icy bath all night, even in the winter time.

This remedy he varied by sending for "a fair virgin who lay in his bed til he sung the whole order of the Psalms, and overcame by this means the paroxism of passion."

Resourceful Bishop! Obliging fair virgin! O, the times! O, the manners! O, Lordy!

When we reflect upon the austerities which the early monks felt it necessary to practise in their efforts to keep down the natural desire for sexual relations with the other sex; when we think of their flight from the battle-field where natural passions rage; when we think of the starvation diet upon which the anchorite monks lived, the immersions in icy water, the burial of their palpitating bodies in snow drifts, their lacerations of themselves upon beds of nettles and thorns, and their rigid exclusion of any drink that might warm the blood, we are the more amazed at the consummate impudence of the priests of our day. These masculine virgins court the battle-field, rather than shun it; they fling themselves into the very midst of temptations; they feast upon the richest viands known to the epicure; they are lovers of wine and are fastidious as to its quality; their palaces blaze with luxury; they robe themselves in purple and fine linen: they are lapped in sensuous music and surrounded by adoring women—yet they ask us to believe that their manly virtue passes through these fires without even the inclination to melt!

As a rule, the Roman Catholic prelate of middle age is a round bodied person. He measures most at the waist. He ambles or wabbles when he walks. His neck is thick, and has a fold at the back of his head. His cheeks are full and red: his lips are coarse and sensual: his eyes are bold and bulging and haughty: his nose heavy, his chin double, his breast the ample approach to his protuberant paunch.

But he is a virgin: he says so: his church says so: he has not been caught in the act; and the cynical "world" lets him pass for what he claims to be.

The "world" knows that he is not a eunuch, that he eats and drinks to repletion the food and the wine which inflame, that he has secret access to the most beautiful women, who may be presumed to be as much chafed by unnatural restraint as he himself is: the private-room within the walled convent affords

the ideal opportunity for sly indulgence—and yet we are asked to believe that the passion is never felt, the opportunity never used, the burning nun never allured by the burning priest into the voluptuous "Retreat Parlor," which apparently is provided for that very emergency!

Can any sane man or woman look upon the faces and the persons of the typical Irish, Italian and French and Spanish priests, and *then* believe that those representatives of the amorous Celtic and Latin races, ceased to be *representative*, when they put on petticoats?

And they have actually gone to admitting negro men into this celibate priesthood, asking us to believe that negro men, given unlimited opportunities among helpless women, will *not* have the desire to improve the opportunity.

They know what the negro is. They know that he will risk the most frightful torture and death, to gratify his raging lust. They know that so intense is his appetite *for a white woman*, that he will seize her wherever he can, although he may perish at the stake the next day.

Nevertheless, in their furious ambition to extend the sway of the Italian church, they are ordaining negro priests, who will have precisely the same powers, privileges and opportunities that the white priests enjoy and abuse. Great God! Think of a great black brute of a negro priest turned loose in a convent of white girls, and given his pick of the flock! It makes the blood run cold to think of it.

What unspeakable hellians these Roman idolaters are, TO GIVE NEGRO BUCKS A TASTE OF THE SATYR ORGIES OF THE ITALIAN PRIESTHOOD!

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I close this discussion of the pretended virginity of the Roman priests, by quoting a few passages from the confessions of typical priests, from the statements of Roman Catholic authors, and from official records whose truthfulness has not been questioned.

CHAPTER XII.

Quotations From the Writings of Blanco White, a Spanish Priest, and From the "Confession of a French Catholic Priest," Showing the Wickedness and Immorality of the Clergy in Those Countries.

WE select the testimony of Blanco White concerning Spain, who wrote in 1835. He was a Spanish priest of great celebrity, and of unquestionable veracity. Speaking of the character of the Spanish clergy, in reference to their celibacy, he testifies as follows, in the most solemn and sincere tone:—

"That my feelings are painfully vehement when I dwell upon this subject; that neither the freedom I have enjoyed so many years, nor the last repose of the victims, the remembrance of whom still wrings tears from my eyes, can allay the bitter pangs of my youth; are proofs that my views arise from a real, painful, and protracted experience.—Devoted to the ecclesiastical profession since the age of fifteen, when I received the minor orders, I lived in constant friendship with the most distinguished youths who, in my town, were preparing for the priesthood. Men of the first eminence in the church were the old friends of my family—my parents' and my own spiritual directors. Thus I grew up, thus I continued in manhood, till, at the age of five-and-thirty, religion, and religion alone, tore me away from kindred and country. The intimacy of friendship, the undisguised converse of sacramental confession, opened to me the hearts of many, whose exterior conduct might have deceived a common observer. The coarse frankness of associate dissoluteness left no secrets among the spiritual slaves, who, unable to separate the laws of God from those of their tyrannical church, trampled both under foot in riotous despair. Such are the sources of the knowledge I possess: God, sorrow, and remorse, are my witnesses.

"A more blameless, ingenious, religious set of youths than that in the enjoyments of whose friendship I passed the best years of my life, the world cannot boast of. Eight of us, all nearly of the same age, lived in the closest bond of affection, from sixteen till one-and-twenty; and four, at least, continued in the same intimacy till that of about thirty-five. Of this knot of friends, not one was tainted by the breath of gross vice till the church had doomed them to a life of celibacy, and turned the best affections of their heart into crime. It is the very refinement of church cruelty to say they were free when they deprived themselves of their natural rights.

Less, indeed, would be the unfeelingness of a parnt who, watching a moment of generous excitement, would deprive a son of his birth-right, and doom him, by a voluntary act, to pine away through life in want and misery. A virtuous youth of one-and-twenty, who is made to believe Christian perfection inseparable from a life of celibacy, will easily overlook the dangers which beset the state of life. Those who made, and those who still support the unnatural law, which turns the mistaken piety of youth into a source of future vice, ought to have learned mercy from their own experience; but a priest who has waded (as most do) through the miry slough of a life of incessant temptation, falling and rising, stumbling, struggling, and falling again, without at once casting off Catholicism with Christianity, contracts, generally, habits of mind not unlike those of the guards of oriental beauty. Their hearts have been seared with envy.

"I cannot think on the wanderings of the friends of my youth without heart-rending pain. One, now no more, whose talents raised him to one of the highest dignities of the Church of Spain, was, for many years, a model of Christian purity. When, by the powerful influence of his mind, and the warmth of his devotion, this man had drawn many into the clerical, and the religious life, (my youngest sister among the latter,) he sunk at once into the grossest and most daring profligacy. I heard him boast that the night before the solemn procession of **Corpus Christi**, where he appeared nearly at the head of his chapter, one of two children had been born which his two concubines brought to light within a few days of each other. The intrigues of ambition soon shared his mind with the pursuit of pleasure; and the fall of a potentate, whom he took the trouble to instruct in the policy of Machiavel, involved him in danger and distress for a time. He had risen again into court influence, when death cut him off in the flower of life. I had loved him when both our minds were pure: I loved him when Catholicism had driven us both from the path of virtue: I still love, and will love his memory, and hope that God's mercy has pardoned his life of sin without imputing it to the abettors of the barbarous laws which occasioned his spiritual ruin.

"Such, more or less, has been the fate of my early friends, whose minds and hearts were much above the common standard of the Spanish clergy. What, then, need I say of the vulgar crowd of priests, who, coming, as the Spanish phrase has it, from **coarse swaddling clothes**, and raised by ordination to a rank of life for which they have not been prepared, mingle vice and superstition, grossness of feeling, and pride of office, in their character. I have

known the best among them; I have heard their confessions; I have heard the confessions of young persons of both sexes, who fell under the influence of their suggestions and example; and I do declare that nothing can be more dangerous to youthful virtue than their company. How many souls would be saved from crime, but for the vain display of pretended superior virtue, which Rome demands of her clergy?"

The following picture of Roman clerical corruption is drawn by the hand of a French Catholic priest in 1836, edited by Samuel F. B. Morse, A. M., of New York, and published by John S. Taylor, New York, in 1837. The work is entitled, **Confession of a French Catholic Priest**. Mr. Morse, whose veracity cannot be questioned, was intimately acquainted with the priest and edited his work. He was compelled to conceal his name to avoid the persecution which was authorized by the fourth Council of Lateran and Innocent III., in their decree against heretics. This decree is cited in the sixth page of the preface in a note. We quote that part of the fourteenth chapter, from the one hundred and twenty-sixth to the one hundred and forty-second page.

"Catholic or Protestant writers," says the priest, "who have spoken of the corruption of the church of the Roman clergy, who have described its matchless wickedness, have not shown its cause. They saw only the effect, without tracing it up to its source. I will try to supply their silence. I have read a certain number of those books, against a body to which I belonged, a body which I know as well as it is possible for one to know it: and I can say that its whole degradation is **unknown**. Careful of saying nothing which can shock the reader, I will reveal only what is necessary to unveil those 'anointed of the Lord,' but nothing to offend the eyes. I shall surprise Protestants, doubtless, by saying, that in France the immense majority of young men in our seminaries are not **corrupted**, and many of them are virtuous. It is nevertheless true. They are ignorant, superstitious, fanatical, given up to their superstitious practices, to theology, &c.; but, I declare it, not at all **vicious**. That may be conceded, although, in appearance, in contradiction to their indecent studies; for they are taught that it is necessary to learn all these in order to be able to fulfill their duty; and to hear confession in all its extent, it is necessary to know all human perversity. I do not give a judgment on these reasons; be that as it may, our superiors endeavor to inspire us, in those recitations, with a great dislike of such crimes: and I can affirm that it is very painful to the natural sense of decency in any man, to be obliged, as we are, to be familiar with such books.

“This is the true picture upon this matter of the seminaries. That I know; and I am indifferent whether it agrees or not with pictures drawn by others.

“The story of the corruption of the clergy begins only when they are out of the seminary. Those young men are sent into a parish in the quality of curates, or vicars; in the beginning they fulfill their duties with great care, and for some time remain faithful to their vows. Many told this to me **after their fall**; and I have seen it myself, except in a few exceptions. But by and by they open astonished eyes. Restored to freedom, after ten or twelve years of thralldom in a college or seminary, they become quite different men; gradually they forget their vow. ‘O!’ said a young priest to me, with tears in his eyes, after having four or five years discharged the duties of his station, ‘God only knows what I have suffered during this time; and if I have fallen, it was not without fighting; had I been allowed to choose a wife, as it is the law of God, who destines man to marriage, whatever our rules teach to the contrary, I should have remained virtuous: I should have been the happiest man in the world; I should be a good, a holy priest; while now I am—O! I am ashamed of myself.’

“This is really the sad history of all their falls; for, let us be just, what can become of a young priest of twenty-five years of age, confined in the lonely wilderness of a country parish, in a village where he has only the society of his sacristan and of his servant, because all his parishoners being but coarse peasants, especially in the South and West, where scarcely any know how to read, are unable to afford any comfort to his solitude? His duty occupies him but little, save on the Sunday; and during the whole week, after his short mass and some confession of women, he is reduced to ask himself, ‘What shall I do?’ Study has few, if any, charms for him, because he is forbidden to read or study precisely those matters which entertain the intellect. He is allowed only to peruse theology, always Dens, Gomex, Roduguex, the Life of Saints by Godescar. If he should obtain some other books, the bishop, in his episcopal visit, would chide him severely, and call him a worldly priest. Our great poet, Racine, so pure, so chaste, is scarcely tolerated; and many bishops do not allow him in the libraries of their priests. The young man, before his profession, had imagined and anticipated a pleasant existence in the ecclesiastic state, and he finds but privations, ennui, disgust; his passions are also raised; the demon of bad thoughts takes possession of him. Moreover, his ministry puts him in so many circumstances with ignorant young country-women, in whose most sacred thoughts he is obliged to

enter, that his virtue receives many shocks. And can it be otherwise, when a man has those intimate and continual relations required of the Catholic priests with women? No; it would be unreasonable to expect from human nature more than it is able to do, to put it on too difficult a trial. Such is, however, the situation of every Catholic priest.

"I do not say all this to veil or excuse the crimes, the natural result of this institution; but I think I am bound to give the matter of fact as it is. Sometimes the resistance is firm, the struggle long; but at length this martyr of fanaticism, this victim of his system, and of his superiors, abandons his vow through despair, shuts his eyes and throws himself into the slough of passion. This is the end of almost all priests. In the beginning their conscience reproaches them bitterly; they try again to be faithful; they flutter, fall, reform again, go on, fall again, and at length, to finish this horrible struggle, remain in vice. Let us add to this sad catastrophe the temptations against their faith and doctrines, which end with many in complete atheism, into which they fall by the excess of degradation, temptations to atheism in those who reason, from the impossibility of reconciling their faith with reason.

"The resolution being taken of enjoying life, as they say, after having been so long deprived of it, the only question is to enjoy it safely and **secretly**, viz., without dishonour.. Dishonour is for a French priest, as for all his countrymen, more intolerable than death, and a priest whose excesses are known, loses his reputation; therefore he will neglect nothing to hide carefully both them and his victims. Inconceivable mystery of the human species! This obligation of keeping a profound secret is the best reason which he puts forward to seduce them; for other Frenchmen, by their vanity, boast of their 'bonnes fortunes,' but the priest cannot make that boast, because he would be laughed at and scorned. His hypocrisy and care of his fame prevail over his national vanity. By this way, through their dark ministry, they have an immense power upon the minds of women, for they attack only those whose disposition they have long studied in confession. The reader can have some just idea of this power from this single fact, of which I know the **personage**, because it became public. A priest, in a parish not far from mine, laid his snares for a young married woman, who had the reputation of piety, because she attended mass every morning. He, through his diabolical arguments, won her and triumphed over all her scruples. She went to him almost every morning in the vestry before the bell rang to call the people to the mass. He then confessed and absolved all, and she received the Lord's supper at his

mass. The good people said, admiring her daily communion: 'How pious is this young wife: she partakes of the sacrament every day; she is doubtless a saint!'

"There are no means which their cunning does not invent to meet with their victims. If the husband is jealous and suspicious, his wife, upon the advice of the curate, will feign to be sick; and as it is the duty of a priest to visit often (every day if possible) his sick parishioners, he will remain alone with her to speak about spiritual matters in appearance, or to confess her.

"If a priest, in spite of his proverbial cunning, is discovered, and if he is denounced to the bishop by public opinion, he will be removed, to silence the scandal, and sent to another distant village, where he will be unknown; and where, by and by, he will begin again the same mode of life. Sometimes he will be interdicted, according to the will of his lordship, who, in those cases, judges at random, and more by his caprice than by justice. The priest is blamed by his superiors, not precisely for having been weak and guilty, but much more for not having 'better kept appearances,' as said the mother of Talleyrand, formerly bishop of Autun. He, in his youth, said once to his mother, who engaged him in the church because he had little hope of advancing elsewhere, being lame; 'Mother, I do not feel myself at all born to celibacy.' 'My son, keep appearances, like others. *Regarderos les apparences.*' He did not keep even appearances. This kind of 'bon mot' is the motto of the clergy; and it ought to be inscribed on its banner, as was the device of Constantine—'In hoc signo vinces; By this sign thou shalt conquer'—for it is with this it gains so many victories. A priest who is faithful to it is never guilty, although he cares neither for God, nor virtue, nor his fellow-creatures. Hence the horrible crimes so common among the clergy, to whom nothing is sacred, to avoid dishonour.

"Our ecclesiastical rules, composed by superiors as cunning as men can be, and who know well the disposition of priests, perhaps by their own, try to avoid scandal, the true plague of their religion. Our rules forbid us keeping a maid-servant who is not of a certain age. This age varies according to the whim of the bishop of each diocese, because he is the supreme master and dictator of every thing. On this plan the rule would be useful if executed; but owing to priestly artifice, there is no real law, and it does not prevent priests from keeping young and beautiful women, with whom they live as with a wife; for, as they say,

'Il est avec le ceil des accomodements.'

If, however, her youth violates too strongly the episcopal rule, the priest will apply directly to the bishop, and will say that his servant is, *perhaps*, a little young; but on account of her faithfulness and other good qualities, it would be difficult for him to find another one who suits so well. 'But how old is she?' says his lordship, flattered by this remark of submission. 'My lord, between thirty and forty,' answers the priest, making her older by ten or fifteen years; and the bishop, who has not the proof of the contrary, and who requires not the record of her birth, replies, 'It is a little young; but, however, on account of her good qualities, I give you a dispensation of age; take care of scandal, and remember that a woman drove Adam out of paradise.' And the priest boasts of having a **dispensation of age**, and thus avoids being accused to the bishop by his spies.

"Consequently this half ecclesiastical couple will be careful of scandal. To avoid the suspicion of living too friendly with each other, the better to keep up appearances, they will feign ill will toward each other. Sometimes the vicar, when he has some of his parishioners at home, will pretend to be very angry with his servant, threatening to dismiss her; and his good, short-sighted peasants, will try to calm his counterfeited anger, to soften him, and to pray him to keep her. Good people!

"The 'age' law does not apply to curates, who have at home their mothers, sisters, cousins, or neices; and few, for this reason, are without one of those persons; consequently they are at liberty to hire young servants. Moreover, a priest is always stationed as far as possible from the place of his birth. He is quite unknown, as well as his family, in his parish; and many times he takes with him a young girl, who is his relation only by Adam, and whom he presents under the name of his cousin or niece. Nobody inquires the relation of the curate and his pretended cousin. If, however, there happen some evident proof of their too intimate understanding, he sends her under some Jesuitical pretext to some distant city for some time, or he tries the use of medical remedies. A physician said to a priest, an acquaintance of mine, 'Sir, I have already twice prescribed for your servant-maid; but beware, I will not do it a third time.' Would this fact, that I warrant, be a confirmation of the disclosures of Montreal?

"A priest who is satisfied with the good services of his maid, makes his will in her favour, to the great disappointment of his own relatives, who watch the inheritance of their rich member with eager and impatient eyes. But alas! there are no pleasures without pain, no roses without thorns, no spring without winter. The

demon of trouble invades those secret illicit unions as well as others. Those internal quarrels end always to the disadvantage of the poor curate, whose reputation is at the mercy of his companion. She has not been at his school without profit, and she draws from him pretty fees, the price of masses or indulgences, by threatening to publish their intimacy, and bringing upon him an interdiction. The unhappy man yields to the force of circumstances, and stripping himself of his purse to pay for keeping his secret, he consoles himself that he has still a good income in his holy water and the credulity of his parish.

"But if a good understanding presides over their union, and silences the little quarrels occasionally arising, they grow old together. The maid takes care of the income and of the interior of the house; and the poor priest has not always the power of preventing her encroachments even in spiritual matters. The 'Vicar of Wakefield' (whose history caused me to shed bitter tears at seeing what I might have been) had his department, and his wife hers; and they were never mixed together. But the servant-maid of the Catholic curate is less circumspect, creeps into spiritual matters, and gives decisions almost as much revered as those of the priest himself. He is, indeed, the true oracle of the parish, the true son of the light; but his satellite is, on her part, the feminine oracle; a star, the light of which, although reflected from his own, is not without merit. When his mate and representative gives, by usurpation, some decision about masses, or saints, or prayers, his jealousy murmurs a little; but, knowing that it is a duty to yield in a family to a great many contrarieties for the sake of peace, he never contradicts her opinion by a contrary one in public.

"Other priests commit much greater and much more horrible crimes, and renew the monstrosities of the cities of the plain, as they are spoken of in the Bible. On one occasion, I confessed some young lads of my catechism, from eleven to fifteen years old. Each of them confessed secret and abominable crimes (with a man.) I inquired, trembling, who this monster was, being almost sure that there could be none but a priest capable of such abominations. They answered, each after the other, with the simplicity of their age, 'Father, it is our vicar.' I begged them to give me leave to make use of their confession; for theology teaches that this leave of the penitent is necessary to do so. I wished to stop so monstrous a disorder, at first secretly if possible, and, if unsuccessful, afterward to try another way. I remembered this passage of the Bible: 'Corripe illum inter te et ipsum; Correct him between thee and him alone.' I went to him, and with words as moderate as I could use,

I remonstrated with him on the horror of such conduct. 'Go to the d—I with your remonstrances,' said he, 'who gave you this right?' 'Who,' replied I, 'my character of minister of the gospel; and if you continue the same course I shall expose you; for I have this leave from the lads, and you are then lost. I require your word that you will cease for the future.' Hereupon he called me a spy, denunciator of the bishop. 'The best proof to the contrary,' said I, 'is that you are neither interdicted nor denounced to the bishop, or to the procurer of the king. I only pray you, between ourselves, for your own sake, for that of your conscience, for the salvation of those boys, to reform your life.' After a minute of reflection, he answered, 'It is right; you are a good fellow; I will do my best to correct myself. Do not reveal this.'

"Few years, if any, pass without some affairs of this or of the other kind being made public at the tribunals; and the priests are condemned to the galleys, from which they escape only by the help of their friends in concealing them.

"Other priests entertain the most vicious habits. In the beginning of my priesthood, at the time when I dreamed only of holiness and purity, I was called to the death-bed of an old priest, above seventy years of age. All the features of death were stamped on his face: he begged me to come near his bed, and said to me, 'M., I want to confess before I die. It is a long time since I received this sacrament—I require your ministry.' 'But, sir,' answered I, quite frightened at the task of disentangling an intricate conscience, 'I am very young, and little experienced; my fellow-priests would better suit you.' As I spoke I saw suddenly a gleam in his dying eyes. 'You are young,' said he, 'it is precisely for that reason I called you. Were you older I would refuse you, for then you would not be better than others. God forbid that I should die confessed by them. Be seated, sir, and let us begin.' I had nothing to answer, and so I listened to him. Among other human wickednesses, he avowed a horrible crime, at which I could not restrain a mark of horror. 'Do not shudder,' said he, 'you are young, and in the course of your life, if you confess your fellow-priests, you will find worse things than these.' But his reflection did not diminish my horror: I remained petrified, scarcely knowing what he said. He was obliged to recall to me the formula of absolution, that I might give it to him. The crime, the circumstances, his old age, his distorted features, his death, made an impression upon me which I have never been able to erase from my memory. I knew particularly another middle-aged priest, who, also on his death-bed, being waited on by a servant, tried to corrupt him!

"I said, in the beginning of this chapter, that no crime could deter a priest from its commission if it is necessary to efface the traces of others. A Paris journal gave, some weeks ago, a striking proof of this truth. A priest of the diocese of Digon, (department of the Cotedor,) Dela Collonge by name, after a long life of debauchery with a young seamstress whom he had seduced, smothered her one night, cut her body into pieces, and hid them in holes in his house. This is not a history of old times, but the year 1836. It did not occur among cannibals or anthropophagi; but in France, in the beautiful province of Bourgogne. And the monster who perpetrated this murder, in consideration of the interference of the bishop (the creature of the new king) and of the high clergy, who took a great interest in him, has escaped the pain of death, even that of exposure and pillory, that his cassock, and the body to which he belonged, be not dishonoured. He has been condemned only to the galleys.

"Some twenty years ago, the whole of France resounded with the before unheard of crime of Contresotto, a monster priest with a human visage; and of that of Mingrot, who being unable to seduce a woman, first killed her, and violating her dead body, cut it to pieces and dispersed the fragments. Her brothers, while this priest fled to Piedmont through protection, published this almost incredible history under this title, 'To the Brothers of the Female Victim.' There is not a doubt about the truth of these facts. They are public, and well known in France, as well as a great many other cases less monstrous. The publication in the newspapers of such clerical crimes is one of the most powerful reasons why the clergy, thus unveiled, curse the **freedom of press**, which keeps an open eye upon their conduct. The newspaper, the '**Constitutionnel**,' and the '**Courier**,' deserve the thanks of the friends of morals and humanity for their courage and zeal in discovering and publishing these horrors, without fearing the power or the vengeance of the Roman clergy. But say the priests to their ignorant flocks in answering those accusations, 'Such priests are bad, we acknowledge, but all others are good.' And Catholic France believes so. Blind people! Open your eyes and see those hypocrites; if they do not commit all those crimes, they are yet almost all vicious, and deserve better your scorn and horror than your veneration.

"I ought to begin with my holy superiors, my lords, bishops, archbishops, cardinals, and pope, who are in general as much more advanced, in the way of corruption, beyond simple priests, as they are in the way of honours and dignities. I beg their lordships' and holiness's pardon for having so long postponed to do them justice, and I make haste to repair my fault. Unlucky, however, I know them but very little, for my relations with the lords of the Roman

Church have been rare and 'en passant.' Thank God my native land is no more sullied by the holy see, its cardinals, and their school of licentiousness. They have left at Avignon, where they resided during the great schism, traces enough of their passage, as I myself have ascertained in my frequent intercourse with this land. I can say nothing about the pope but what every body knows; I will make only this reflection, which has struck me, viz., that he causes himself to be almost worshipped; and that he receives more honours in a day than Christ in the three years of his mission.

"Among French bishops, I know but three; mine own, of whom I will not speak for pertinent reasons, M. de Cheverus, archbishop of Bordeaux, and M. de Guélin, of Paris. As for M. de Cheverus, I should be reproached by my conscience if I said other than good of him. He is one of those men who atone for the crimes of many Catholics. His virtues recall those of Fenelon and of Lamotte, who were truly good and pious men, not because, but **although** they were Catholics. His administration of his immense diocese, his charity, his talents, have won to him all hearts; and every time I went into his diocese I heard everywhere public blessings upon him. He has been created cardinal lately. He is one of those men whom Roman purple honours not, but whom honours Roman purple.

"I could give, perhaps some vague accounts of other bishops; but I have made it a rule to speak only of what I myself know, and have seen with my own eyes. Therefore I will speak only of the archbishop of Paris. This man, who cut so deplorable a figure in the secret council called the Camarilla, which has destroyed the throne of Charles X. by dint of its follies, has all the duplicity and hypocrisy of a secret counsellor. Under the veil of piety and virtue, he conceals marvellously well his deep corruption. So far does he go in his Jesuitical art, that many a Parisian, who may read this book, will perhaps think me a slanderer; but it is nevertheless true that I have by accident been personally acquainted with one of his mistresses. It is also true that his highness has many others in the convent of the Carmelites in the street 'Saint Jacques,' his seraglio. It is no less true that the pimples upon his face, ascribed by his admirers to penance and mortification, are derived from quite a different source. When, four years ago, the mob of Paris, in one of those awful insurrections so frequent there, passed over his palace and pillaged it, many gowns, which were not the least like a priest's cassock, were found in his cabinet. His confidants published that they were those of his sister; who, by the way, never went to this palace. Credit Judæus apella non ego. He is the only bishop of whom I can, or wish, to give an accurate account. Would it not be right to say with Sinon, in Virgilus, 'Ab uno disce omnes!'"

CHAPTER XIII.

The Evil of Auricular Confession; the Priests' Substitution for Marriage Far Worse; Religious Societies; the "Blessed Creatures;" Qualifications of a Priest to Become a Member of One of These Religious Societies; Penalties Imposed on "Blessed Creatures" Who are Faithless to Their Vows; How Their Scruples as to Joining These Organizations are Overcome.

WHY PRIESTS DO NOT WED; OR, THE PRIESTS' SUBSTITUTION FOR MARRIAGE.

AURICULAR confession is bad. It is believed by those who know most about it, to be the plot of the Devil against virtue and against the home. There is this that makes it to be tolerated and endured: millions think it linked with the salvation of the soul; they believe that they cannot be saved apart from it or without it; that they must confess their sins to a priest, no matter how vile, how polluted, or how much he be opposed to virtue, in order that they may obtain absolution. To strike auricular confession, is to interfere, in the opinion of many, with the religion of their fellow-men—a right which it is claimed is guaranteed to them by the Constitution; as though the Constitution of the United States, or of any other country, could guarantee to a man the right to be damned. The Constitution guarantees to every man the right to be saved—the right to believe the truth, and to be blessed by it. The right to believe a lie that they may be damned, belongs to no one, since God Almighty sits on the throne of His universe, and Jesus Christ, His only begotten Son, is the one Mediator between God and man. The command is, "Go preach the gospel that saves, to every creature. He that believes and is baptized shall be saved; he that believeth not shall be damned." No man has a right to commit suicide. "Cut him down before he breathes his last," is the manifest duty of everybody when he sees the victim of madness suspended by the neck. Nor have men and women the right to exchange Christ the Saviour for man the priest; the "Come unto me, ye heavy laden," of the God-man, for the command which makes millions throng the confessional. Tell this truth, tell it now, tell it here, tell it everywhere; it is a God-given right to publish it, and so to save men. It is not any man's right to withhold it, and suffer the lost unwarned to go down to hell.

Auricular confession is bad, and yet for the sake of false views concerning religious liberty it is tolerated. But

SUBSTITUTION FOR MARRIAGE

is without excuse, unless the American people consent to allow millions to sink into the mire of filthy abominations, without a protest and without warning. There are things about it from which the pure in heart draw back in horror.

There are many reasons why priests should wed. They are men; and God says "it is not good for man to be alone." "Marriage is honorable for all, and the bed undefiled"—for priests, as well as for ministers of the gospel, or other men. The vow of celibacy is proven to be deceptive and vain. History with trumpet tone declares that priests do not keep the vow. The theologians of the Roman Catholic Church palliate their crime, and cover their lapse of virtue with the mantle woven out of the alleged weaknesses of human nature, matched by temptations which are unparalleled. For this, marriage is a remedy. Priests know it; priests say it. Priests to gratify their carnal appetites, are compelled to find their warrant to sin in the violation of the plainest and most positive teachings of the Word of God. Here Romanism baffles us and beats us. The victim of superstition hides behind indulgences granted by pope or bishop, and goes on to ruin.

As a rule the man who hints, who deals in innuendoes, is to be despised. To tell the truth about the corruptions disclosed through the attempt to find a substitution for marriage, in the invention of Pio Nono, and to uncover the filth, the turpitude, the devilish ingenuity of the vile, seems to be impossible. As we have said, so we repeat.

Auricular confession is bad. But "Substitution for marriage for priests" reveals a deeper depth of shame, a more diabolical plot against virtue, and a wantonness on the part of these professed leaders of millions, which may be imagined, but cannot be described.

Father Quinn, formerly pastor of the Roman Catholic Church in Kalamazoo, Mich., was the man who uncovered the rascality and robbery of Archbishop Purcell. That was much. The writing of this book, and the horrid revelations he makes of the turpitude and infamies of the priesthood, would be beyond belief were it not for such statements as have been made by Rev. Anthony Gavin, an Episcopal minister of England, William Hogan, an ex-priest of Rome, and many more. Father Quinn publishes these facts that all persons, who desire to know, may know, what perils threaten the

people of America by lowering the standard of morality. He feels that all loving their families, friends, neighbors, and country, ought to be thoroughly informed on the question of vital importance.

The institution is thus described: "In the year 1866, Pope Pius IX. sanctioned the establishment of one of the most appalling institutions of immorality and wickedness ever countenanced under the form and garb of religion, virtually adding another plague-spot to that vile body, the mother of harlots, **papalism**, and thus giving to his clergy the right (which they had already taken in various ways) to use this 'substitution for marriage.'

"This organization, then, with all its glaring indecencies, its frightful operations, its unlicensed privileges, its revolting and heart-rending outrages, is one more outgrowth of celibacy, one more hell-trap set for the unwary by the pious frauds of a system rotten with the accumulated iniquity of ages—a system which can flourish only through the ignorance of its followers, the blindness and indifference of Protestants, and the patience of God, before whose laws and teachings it must fail."

"Many good charitable people revered the late Pope as a saint, believed the many false reports issued from Rome concerning his virtues and poverty, and contributed generously to the appeals made frequently by his hired tools all over the country; though his purity was no better than his pretended poverty, who died with a fortune of twenty-three millions of dollars in one bank, over thirty millions in other banks, and real estate, with sundry stocks, to the value of sixty millions or more."

"Poor old man! Pious fraud,
Who worshipped gold far more than God."

"And yet the only heritage he left was this '**substitution for marriage**,' to be handed down as the Pope's invention to save the Church from public scandal, and prevent heretics from discovering, if possible, the rottenness prevailing among priests from the lowest in office to the highest old gray-headed wolf in the fold. Accordingly the best, safest, and most expeditious plans were thought out and adopted for the enslavement of women, by making them "Blessed Creatures," or consecrated prostitutes, to be used as vessels of election by the "reverened fathers in God."

"Thus, in many cities of the United States and Canada are flourishing societies, having the sanction of the Pope, and bearing the name of 'Rosary,' 'Compline,' 'Sacred Heart,' 'Immaculate Conception,' or such pious titles as may be calculated to awaken no sus-

picion." Only those are initiated into the secret order of the "Blessed Creatures," "who are especially fitted by disposition, training and selection, to join the order." The many are called, but few are chosen. The proofs of this order are said to be abundant. "The first evidence came through the confessional, from some of the women who had been members, and who had left their former homes to get rid of the burden of such a life. In all cases examined, the badges, pictures, instruments, and printed matter were invariably the same; also the statements made were identical (in substance) throughout. There are now in safe keeping three copies of the book which is used as the guide or manual of the confraternities," and stamp the order as the monstrosity of the nineteenth century.

QUALIFICATIONS.

The priest who becomes a member of these societies must have served in the priesthood at least seven years. This is the general rule. There are exceptions made because of favoritism gained by wealth, power, flattery, or praise for their superiors, some of whom are as low in deceit and injustice as the cruel and dishonest Purcell of Cincinnati, charged with robbing his people of seven million dollars.

"The female, to be a suitable candidate for membership, must be perfectly pliant, docile, and obedient. She must be sound and healthy in mind and body, free from scrofula and all impurity, as nothing diseased can touch the sacred bodies of these 'holy fathers.' She must be considered good-looking, if not really handsome, at least so held in the estimation of these priestly judges. She must be satisfied with all proofs given in favor of the societies, and feel honored with the privileges and duties thereof. She must be willing to support, if need be, any father who may be poor (or reckoned poor), as compared with some others. She must, if not sick, go at every call to minister to the father, or any of the fathers who hold the office of president, secretary, treasurer, or grand chaplain. She must submit * * *

She must, if possible, attend all the society masses, and take part in keeping the altar sanctuary, and vestments in good order, and must also pay her portion for the purposes of the altar when requested, beside paying twenty-five cents a month, or that sum every week, if at all convenient. This money is paid by all who are not 'B. C.'s,' but who are members of those religious societies, so that the B. C.'s have to do likewise to keep up this deception, and

pay the priest for the honor conferred." Can such things be, and overcome us as a summer cloud without our wonder?

She must be subservient to the will of her masters at all times. "One great principle pervading the whole membership is that every 'B. C.' must deny the knowledge or existence of such a society, life, of body of women in the Church (should she be accused), under pain of persecution and death."

THE PENALTIES

of the societies imposed on faithless members vary according to circumstances. Fasting a certain number of days, attending the sanctuary a certain number of times, extra fees, are among them. Should any "B. C." become obstinate, she is punished until she submits. "If a nun is a member of this society, and confesses that she has * *

As a penalty she must seek an early opportunity of complying with the wishes of the father, as delay would be sinful."

REASONS FOR JOINING.

"The inducements held out for joining these societies are complex and varied, as different modes are required to suit the character and disposition and bearing of the ladies selected; but as priests make women a special study, and have become conversant with the publicity, artifice and cunning of human nature (by means of the confessional), it is only a question of time, as the victim is bound, sworn, and delivered to the tender mercies of her spiritual adviser. After the emotional nature has been worked up, as it were, to the concert pitch, the sexual or passionate is then attacked; and success is in nine cases out of ten assured, as priests know exactly the kind of material they work upon." Human nature run by the Devil makes a success in the Romish Church. How carefully, and with what specious arguments, these smooth-tongued villians ingratiate themselves into the favor of their flock, the initiated alone can tell; suffice it to say, they rule, they sway the bodies and souls of their dupes, touching as with a magic wand the secret springs of passion and lust, till, like a mighty chorus, the spirits of evil seem to congregate about them, and revel in villiany such as never before was perpetrated under the sanction of any religion claiming to be Christian, thus rivalling in enormity the worst and most licentious institutions of paganism.

The Church obtains control over the women in various ways. "Some are naturally so full of passion and lust that they gladly

avail themselves of the means of gratification, so protected and secured by religion. For a people who can be led to believe that they eat and drink the soul and divinity of Jesus Christ can be led to believe any thing."

Their perversion of Scripture, and what Romanists regard as holy, enable them to accomplish their hellish purposes. The ornaments in the chapel are made to have a special significance and a hidden meaning for these societies. "The Church or the clergy obtain complete control of the female's will, mind, heart, or conscience, and then lay claim to facts (which the ladies admit) that the papal Church is the true Church of God, established by Jesus and His apostles to govern and teach all who wish to be saved; that there is also much mystery connected with this divine Church and its practices, and that it is the conscientious duty of every one, male and female, to yield a willing and hearty obedience to the voice of the priest, who is the true representative of Jesus, and the interpreter of God's Church, God's will, and God's mysteries." Would you see the lost and the damned playing at religion, read this. "The cushion on which the woman kneels represents that on which Mary knelt to receive the heavenly message from God through the mouth of His angel."

"Every female, in being persuaded to join, must count herself as highly honored and exalted as Mary was, and must consider herself as promoted to a celestial dignity far above the other women of the parish or city to which she belongs, as Mary was promoted to be the mother of Christ by operation of or the on-coming of the Being called the Third Person of the Trinity."

'At first the female may be a little timid, and somewhat surprised to learn that the priest or bishop requires the unusual, apparently wrong, mysteriously right, service from her; and she may object, as Mary did, in her innocent fear, when she said on hearing the unusual announcement, 'How can this be? for I know not a man.' But the priest, representing God's angel in this office, gently soothes the mind and quiets the fears of his future spouse by saying to her, 'He who will come upon thee is not man, but is the holy one of God, and this union is pleasing to Him: it will be holy and blessed; therefore I say unto thee as the angel said unto Mary, Fear not.' After this, the woman, being convinced by the language of heaven's messenger, that all is right, gives the priest complete assurance of her willingness to submit by saying, as Mary said to the angel, 'Be it done unto me according to thy word.'

"Then there are a few mumbled words in Latin, a sprinkling of holy water, a blessing asked, and the feast is ready for the priest,

who has accomplished by mock prayers and ceremonies what ought to send a pang through his accursed heart.

"There is a picture hanging opposite the cushion, representing the Holy Ghost in the shape of a white dove, signifying to the soul of the woman the approval of Heaven, and the perfect purity of her submission in this relation to the priest, and coming as a voice from above to bless their union, and saying, 'This is my beloved Son, in whom I am well pleased: hear ye him, obey him, as he desires, as did the holy women of old serve Jesus.'"

"Another picture shadows forth the angel bearing to her the commission to become honored among women by joining this holy family. Would they like to see the picture of that God who says, **Thou shalt not commit adultery?**"

"There is also a statue of the Virgin Mary to signify the exalted position these females will occupy in the Church and in the life to come, for their fidelity in this matter." Can impiety go farther? **Will God tolerate it?**

"The flowers denote the beauty, simplicity, and sweet-scented fragrance, arising from and adorning the consecrated relations existing between these 'Blessed Creatures' and the Fathers."

"The lights represent not only the joys of heaven, but the many bright spirits above looking down with beaming and sparkling eyes to behold these holy beings in the courts of God consummating this divinely appointed act, which renders them pure and holy forever."

"The holy water signifies the grace of God which passeth 'all understanding,' purifying their bodies, deeds, and souls, as members of this sacred order."

"The book in the priest's hand denotes the authority and sanction of heaven. The altar typifies the throne of God. The missal or Bible betokens the voice of God, pronouncing a blessing on the heads of his devoted children. The priest assumes to be a substitute for the angel, the Holy Ghost, or the person of Jesus. The surplice which he wears in this connection indicates the purity of the Holy Spirit of Mary. The stole around his neck represents the power of Christ and the bond of perfect union between Jesus Christ and himself, and as binding the female who serves him to God, through Jesus, so that by this tie of close union the woman and the priest are one, Jesus and the priest are one, as Jesus and the Father are one; thus the union of **oneness** is perfected."

"If all this be right, then Protestant ministers and other men have indeed made a sad mistake in being encumbered with wives and children. Why not join the Papal Church, and swell the number of fathers not husbands, who have a plurality of wives or spouses

in Jesus, and then palm off their offspring to be supported by charitable institutions, instead of rearing and caring for them as true God-fearing parents?"

"Many arguments from the Scriptures are then introduced to persuade these women as to the propriety and godliness of this institution; and it will be seen by the following examples how they pervert passages to their own destruction, and the defilement of many; but if the blind follow the blind, then surely they will fall into the pit of papal corruption."

"Now, these fathers and their Church teach these deluded women that Jesus used, in this peculiar manner, Mary Magdalene and other women, because they had loved and served Him in this manner during His earthly sojourn. These men, although they honor and praise Him in public, thus ascribe to Him, in private, an immorality and passion such as so-called infidels have rarely, if ever, mentioned in connection with His career as a social reformer. But to justify this course of iniquity, and to convince their favorite female slaves that they are right, they maintain that, as Jesus acted so with Mary Magdalene and others, such actions on their part are virtuous."

Without intending it, they show why priests ought to marry, and give the Scripture for it. "They adduce, as an argument in their favor on this point, the fact that Peter a great saint, was a married man, retained his wife, and begat children while acting as one of the apostles of Jesus; claiming that Christ approved of Peter's cohabiting with his wife, when he went, as recorded by the Evangelist, and healed Peter's mother-in-law. They quote the following words from the eighth chapter of Matthew, as found in their own Testament: 'And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever; and he touched her hand, and the fever left her, and she arose and ministered unto them.' "

"They assert that the clergy from the days of Christ to the present, have used women in this way, who were married to them privately, and blessed for their special comfort, though the majority of the people have been taught that such was wrong, and therefore not allowed. Then, as a further proof, they read the language of St. Paul, as found in 1 Cor. ix. 5: 'Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas [Peter]? or I only and Barnabas, have we not power to do this?'

"Again, they say the Virgin Mary had many children, and prove it by the statements of her neighbors, and as is reported in Mark vi.

3: 'Is not this the carpenter, the son of Mary, the brother of James and Joseph and Judge and Simon? and are not his sisters here with us?' In this they are right, and overthrow the doctrine of the immaculate conception.

"Besides, they produced the example of Solomon, who had several hundred wives and concubines; and of the patriarchs and prophets who were servants of God though they too had several women that served them in this most ancient, natural, and divine style of wedlock." What a plaything this Church and her priests make of woman, Scripture, God and religion!

For instance, they quote Paul's words to Titus, (Epistle of Paul to Titus, i. 5), in which he speaks of him as "his own son:" "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain **priests**, as I also appointed (ordained) thee; if any be without crime the husband of one wife, having faithful children." "Then they make such comments on these words, which are generally unknown to the majority of the people, as will cancel all doubt concerning the **authorized marriage of priests**." They make a very extensive use of Paul's writings to Timothy and Titus.

To prove that the bishops of the true Church were married men, they quote the words as found in 1 Tim. iii. 1: "It behooveth a bishop to be blameless, the **husband** of one **wife**, one who ruleth well his **own house**, having his children in subjection with all chastity." Then, to show that deacons ought to be married men, they refer to the twelfth verse of the same chapter and Epistle. "**Let deacons be the husbands of one wife, who rule well their own children and their own houses.**" The eleventh verse of the same chapter and Epistle is then introduced, to prove the right of faithful women, who must be considered chaste while serving the clergy.

To accomplish their purpose, the Douay Version substitutes the word "**women**" for wives. In the Protestant Version, it is written 1 Tim. iii. 11: "Even so must their wives be grave, not slanderers, sober, faithful in all things." In the Roman Catholic or Douay version it reads: "The '**women**' in like manner chaste, not slanderers; but sober, faithful in all things." In this manner is the wife put away from the priest. "Portions of the fourteenth and fifteenth verses of the same chapter and Epistle are then added as evidence that this was practiced in the true Christian Church: 'These things I write to thee, that thou mayest know how thou oughtest to behave thyself in the church of the living God, the pillar and ground of the truth.' Then the whole of the sixteenth verse is finally read with great emphasis and solemnity, giving the key or explanation of

such service and mysterious godliness; and, evidently, 'Great is the mystery of godliness, which was manifested in the flesh, justified in the spirit, appeared unto the Gentiles [women converted from Protestantism], is believed in the world, is taken up in glory.' "

It will be noticed how much of Scripture they ignore. In Tim. i. 10, it is declared "that there are many disobedient vain talkers, **and seducers.**" No reference is made to this fact while they ply their arts for the destruction of the simple.

"They say that their secret association is the mystery of godliness, and that the deacons and priests and bishops of the Church of Jesus were chaste while married and begetting children, and that each of these clergymen was authorized to have one wife and several women as consecrated mistresses who rendered him this peculiar service, which was according to the flesh." They do not add Paul's words: "Because of fornication, let each man have his own wife, and let each woman have her own husband."

"They admit that the Papal Church made a great mistake in trying to enforce celibacy, which, being contrary to nature and the laws of God, has been the source of shocking corruption and scandal; but they maintain that this Church has, by divine authority, substituted this blessed institution, rather than let the people discover that she had been deceiving them for ages on this vital question."

Furthermore, they also admit that the explanation of the words "one wife," as given by their Church, in their own New Testament, is so full of absurdity that it would destroy the inspiration, and bring swift disgrace upon her, if it were followed throughout, and properly brought to the notice of her subjects; she thinks it best, therefore, to keep their attention away from that and other parts of Scripture, thus leaving them in ignorance of her many deceptions.

When taking the language of their Church in her explanation of these two words, they show how it really destroys the true doctrine of Paul, and leaves it both silly and senseless. To make all this clear and satisfactory to the minds of their ladies elect, they repeat the words of the Papal Church, as explaining the expression (or words) "one wife," saying they mean that "no one shall be admitted to the holy order of bishop, priest, or deacon, who has been married more than once." Now, if that be the true and correct meaning and interpretation of those two words, "one wife," it must then, be equally correct and just to construe, or pervert, the remaining parts of the verse, and say, no one shall be admitted to these orders who has been "blameless" more than once, "sober" more than once, "prudent" more than once, "of good behavior" more than once, "chaste" more than once, "given to hospitality" more

than once, or "a teacher" more than once; but this rendering would manifestly contradict and overturn all that people have believed on the subject since the beginning, as may be seen by the honest reading and view of the whole verse or passage. This places the Papal Church in a frightful dilemma before her own followers, and before all the intelligent people of the world; for she must admit that she has given a wrong explanation of these words, "one wife," to uphold her false doctrine on celibacy, or she must admit that, according to her explanation, no one is to be ordained as a priest, bishop, or deacon, if he has been blameless, sober, chaste, hospitable, etc., etc., more than once; but as this would imply and mean that a man, to be qualified for admission to any of these orders, should have been impure, inhospitable, ill-behaved, incompetent to teach, etc., etc., it would make her, in the estimation of all sensible people, a very dangerous guide, an unsafe and most fallible teacher.

These and other false explanations of the Papal Church, if discovered by her people, would cause them to revolt against her, and abandon her teachings as pernicious, as unchristian; but as her numerous perversions and corruptions must, at all hazards, be screened and defended, her clergy feel justified in denying or concealing the fact that she has departed from the apostolic silence on all questions which, if duly investigated, would drive her to destruction, and bring upon her the odium and contempt she has earned by a long, unscrupulous course of avarice, hypocrisy, deceit, and carnage.

Without entering further into this disgusting recital, is it not patent to all that the marriage of priests is a necessity for the preservation of the Roman Catholic Church in America? Can the rotten stench be tolerated in its present state? We know that with heartless arrogance they protect themselves and the wickedness of their Church system. Their ungovernable avarice subverts in them fidelity, integrity, all principles of honor, and fills them with impudence, cruelty, irreligion, lust, and gross venality.

CHAPTER XIV.

Extracts From the Book by Rev. Dr. Justin D. Fulton, Entitled
 "Why Priests Should Wed;" Initiation of the Priests and
 "Blessed Creatures;" Insignia of the "Blessed Creatures;"
 Places and Arrangements to Perform Special Obligations; Defi-
 nition of a Romanist.

INITIATION.

TO make the impression lasting, and give the form of sacredness and solemnity to the affair with its obligations, the Papal Church requires both the priest and the female to observe many ceremonies at the time of initiation. Some of the pomp, shows, music, pictures, candles, incense, bells, holy water, together with all the paraphernalia used by the Church on important occasions, is now brought into requisition to mystify and impress the victim.

"The priest who is to bless or receive the female is robed in cassock, surplice, and stole. The female usually wears a white veil; kneels on a cushion before the officiating clergyman who has power to bless and consecrate her for such holy uses, holding in her hand a lighted candle, while the priest asks her the usual questions; she answers all promptly, and swears to obey and perform all enjoined."

She swears implicit obedience to all clergymen who are members of the society, especially to him who shall be her pastor, and also to be most faithful in the discharge of all duties, particularly in not revealing the secrets, duties, or insignia of the society. She swears to watch the conduct and language of every female member, and to report the same to any of the priests or bishops having control. She swears to take part in opposing and pursuing, even to death, every member who may become dissatisfied with the requirements of the clerical members. She swears to defend every clergyman who is a member, on all occasions, and deny under oath, if need be, every charge or statement made against him by any member who may report to the outside world, find fault, or complain of the society or its proceedings. She swears to submit to punishment herself in case she should displease her superiors in any of their demands. If she is a married woman, when she is admitted into this order, she promises to be faithful to her pastor, and to consider him, if a member, and serve him in all things, as her only true and lawful husband, blessed before God and his Church, and also agree to abstain from serving her ostensible husband, as the laws of the Church are more binding than the laws of man.

She agrees to get what money she can from her apparent husband for the support of the priest and Church, and to persuade him that she, though living in the same house with him, can no longer live as a **wife** to him, but has to consecrate her whole being to the service of God and his holy Church by trying to live a life of virtue and holiness, saying she would displease God, and defile her body, by being his wife in that one respect, and that it would be contrary to the vow she took when she became a member of one of the "Blessed Confraternities" belonging to the Church.

Some husbands have actually believed all this, and, out of respect for the apparent religious wishes and scruples of their wives, have lived and are now living in the same house, supporting and caring for them, supposing that God, conscience, purity, and religion are the only motives actuating their once loving and truthful companions, whom they wedded in all confidence and love. As to the marriages of heretics, the Papal Church holds, both theoretically and practically, as far as possible, that they are null and void, and that the offspring of such marriages are illegitimate, or, in the language of the priests, are bastards.

"The Papal Church maintains that no clergyman belonging to her can be married, and does not consider the bishops and priests who have left her, and married, as being at all married; yet secretly she allows her chief priests and bishops, who are members of these infamous societies, to make these deluded women believe that they, as members, are truly and honorably married, and so much so that they are not permitted to live as wives with their husbands. While they are not permitted to have wives of their own, the Pope permits them to have somebody's else wife, and so debauch woman, and wreck the home.

"When the females have duly vowed to serve the clergy, who represent Christ and the Holy Spirit, and have bound themselves to observe all obligations laid upon them, by giving every assurance that henceforth they will serve all priests and bishops, obey, honor, and respect them as the pure, holy representatives of Jesus—for, in fact, they consider all priests and bishops thus joined to them in holy wedlock as Jesus or as the Holy Ghost—then the officiating clergyman concludes the ceremony by sprinkling the initiated with holy water, and bestowing upon her the name of the 'Blessed Creature.' And thus by the initials 'B. C.' at the top or end of a note or letter, they frequently make themselves known to each other."

Well does Father Quinn ask, "If this be right for some, why not for all? If clergymen can have several women, married or single,

why may not laymen indulge in this manner?" Is it not possible that this accounts for the prostitution in Roman Catholic circles? The commandments, "Thou shalt not commit adultery," "Thou shalt not covet thy neighbor's wife," are trampled into the dust. "When a church becomes a leper on the body of the community, it should be avoided." The Papal Church poisons all who come under her influence.

INSIGNIA OF "B. C."

"These 'Blessed Creatures' have certain badges of insignia, by which they can easily be recognized as members by the Fathers at home or abroad. That which is considered of the most importance is the image of the Virgin Mary with the Child Jesus in her arms."

"A brass or silver case, with a tiny glass door or window in front, encloses the image; a covering of leather, morocco, or silk, is frequently used as an outside casing or protection for the more solid and costly one, lest it be damaged or broken. The Virgin Mary is the protectress of the entire organization. These B. C.'s. pray to Mary to help them to be perfectly resigned to the will of the Father, as she was to the will and demand of God, and the operation of the Holy Ghost, as well as to Joseph.

They ask her to prevent conception, or, if that must take place, to assist them in pregnancy and childbirth."

"They implore her to guard their bodily health, and to restore it if at any time it should suffer from any duty or service in the confraternity. They believe in the Virgin's willingness to shield them from scandal, exposure, disease, or death, while undergoing the operation necessary to produce abortion."

"They are required to keep one of these images constantly in the house, and as near their persons as practicable, so that they may look through the little door or window, and see the Virgin and Child, and pray to her for aid and protection."

"Another badge is a pair of silken mittens, generally very white and knit by hand. They cover the fingers from the middle joint up over the hand, wrist, and half the fore-arm. If a 'B. C.' is a special favorite by reason of her beauty, etc., she is honored by a present of a very beautiful pair from the highest officer, for the purpose of making her known to the Fathers when in a strange home or country."

"Then each 'B. C.' is provided with a ring which is plain, and worn on the third finger of the left hand as the wedding ring; or it may be worn on the corresponding finger on the right hand. These

are the articles generally used in public, and by them, or any one of them, with a certain grip of the hand, a 'B. C.' can make herself known to any of the Fathers, without detection by strangers. But the most private and cherished articles of insignia are the twelve napkins or handkerchiefs. * * *

THE BOOK.

"If any change is made in the grips, insignia, letters, etc., the old features are retained until all are instructed. Books containing the insignia are circulated in a guarded manner. The Fathers can recognize a 'B. C.' in Europe, in Canada, or in the United States, as easily as they can count their beads."

PLACES AND ARRANGEMENTS.

"A list of the females is usually kept in the vestry or priest's house, where the 'B. C.' may see it every morning after mass. There is a frame with a wooden back having many squares or locks marked upon it, like a checker-board, and on each square the name of one of the 'B. C.'s is written or printed. A hole is bored in each block, and in it a little peg is inserted. When the peg is out, the 'B. C.' whose name is in that square knows that she is required. * * * * When the 'B. C.' is absent, her name is removed from the frame. In some parishes, however, the order of using the peg is reversed." The Father, before leaving the sanctuary, notices where these 'B. C.'s have pews, makes his selection, and having taken off his vestments, and made a mock thanksgiving halt, takes the peg out, or in some unsuspecting manner makes known his good pleasure to the one elected, who gladly * * * Every 'B. C.' knows the day or week of * * * and if weakness, sickness or company prevents, she communicates the fact to the Holy Father."

The priest's housekeeper, or so-called niece, even when she is a member, often becomes jealous of these favorite "B. C.'s" and manifests much reluctance if in any way she is to show courtesy or kindness while they are present; and many a tempest is raised in the priest's house by these fair inmates. So priests, as well as other men, are made to feel that "hell has no fury like a woman scorned." * * * and well enough to attend to his duties, this one included."

A common place for the performance of these special obligations is a room in the Father's house which is kept for that purpose, and is frequently taken care of by his housekeeper if she be a member;

otherwise the "B. C." who serves that day cleans and regulates it to suit herself. Sometimes there is a room in the parish school-house, whenever that can be done without awakening suspicion or creating scandal. A neat little bed, called a bed of the family, is blessed by one of the Fathers, and consecrated to this use. A statue of Mary, with the Infant Jesus in her arms, covered with a white veil, stands in one corner of the room. Two or more blessed candles are burning at the foot of the statue, or on a small altar which is usually kept in these rooms, or in rooms in the homes of these "B. C.'s." There are rooms elegantly and sumptuously furnished for this purpose in the homes of the higher dignitaries, in which these officials entertain for a considerable time their most favored and beautiful "B. C.'s." Some of the titled ambassadors of the Pope spend many an hour on their knees, * * * revelling dulciana. Many thousand dollars have been expended on these women, and many a time has the chant, with the words so often sung at the offertory of the mass, been poured into the ear of these adorable darlings. "The choir may not understand the meaning of the words; but the Fathers do know and express their full deep meaning, with all fire of passion and lust, when singing or interpreting them for the amusement of the 'B. C.'s' whose presence thrills and inspires these lecherous priests, who rapturously translate in the quiet of the 'blessed room,' 'O sponsa mea, dilecta veni, amplecti te desidero.' Then they ask, 'Do you understand, my darling, all these words imply?' when they receive the answer 'No,' they say, * * *

"These words are sacred, and are used by the holy Church of God to express the intense love and heartfelt desire I now have, at this moment, for you, and to embrace you as my true spouse in the Lord Jesus Christ; for the Church desires that the clergy as married people ought to show and feel the same burning affection and admiration for Jesus, for his people, for his elect and cherished daughters, of whom you are the most worthy, my own blessed creature and lovely spouse."

"Such is a fair specimen of the language used by these pious Fathers when making over, or transforming, their flock of sheep, which in time become shorn of all power of resistance, and as pliable as wax or putty."

"Protestants, together with Papists, have been very generous in patronizing big fairs, and swelling the treasury of this Church by liberal donations for the ostensible purpose of building a 'new cathedral,' 'orphan asylum,' or the support of seminaries and various institutions of supposed charity; when, in reality, a large por-

tion of such money has been expended on the persons or for the entertainment of these 'B. C.'s,' while the remainder is retained for various uses, such as buying the favor of the Pope, for real estate speculations, for sundry securities, bonds, and the many popular stocks that are put upon the market, to say nothing of the large supplies of 'Holland gin, choice Maderia, first-class Cognac brandy, pure Bourdon, old Irish and Scotch whiskey,' strong enough and fiery enough to send a torchlight procession through their brain and stomach. These supplies are generally of more consequence to a genuine papal priest or bishop than the presence of the grace of God. Imagine one of these apostles, one of these poor, humble, abstemious representatives of the Church, having constantly in his cellar vault from three hundred to three thousand dollars' worth of such stuff, while hundreds of his parishioners are starving for bread."

"Apartments are often fitted up in some favorite convent for one of these lordly Fathers, where he can spend a few days in private pleasure and meditation with his chosen 'B. C.' The excuse assigned for these episcopal visits is the giving of the veil, or receiving the vows of females who have abandoned this wicked world, and are prepared to devote their remaining days to God or to that Church in a nunnery. Some of the nuns are members of this secret organization, and are bound to * * * as the 'B. C.'s' who are still in the world. Many of the nuns, like many of the priests, and few of the bishops, are not members, and know nothing concerning its existence, oaths, and duties. Sisters and nuns are not allowed to become members of this secret society before they have spent four years in the convent, after 'making their profession;' they are not usually admitted, in fact, before serving five, six, or seven years, after they have taken their final vows, and have received all the insignia peculiar to the sisterhood which they join. The parents or friends of the young ladies about to become nuns attend the grand ceremony or wedding of these brides of Jesus Christ, which wedding may be only the foreshadowing of the real marriage, when, blessed anew, they become privileged to enter into the joy awaiting them in their union with these Fathers who are the true messengers in their eyes of Jesus. Many priests of the diocese and vicinity are invited to participate in the festivities. A grand dinner or repast is furnished. The young ladies who attend school at the convent are given a holiday, and the sisters spare no pains to make all things pleasing and attractive. During the afternoon the visitors return home. Some of the nuns resume their ordinary duties, others, with the pupils, continue the relaxation and merriment to a late hour,

while to the eye of the public the whole affair is solemn and impressive.

"The lordly celebrant, who at times was jolly, prayerful, and evidently absorbed in deep thought, suddenly becomes very much fatigued, and quietly withdraws to the apartments so tastefully, and in some respects gorgeously, arranged for his special ease and pleasure. Nothing more is known to the public, unless the newspapers write up the remarkable event; and remarkable it is to find free women in this America, vow themselves, **body, brain, reason, will, soul, and all**, into that life of slavery, not knowing what may be required of them in the years to come by these spiritual vultures, not knowing the day when they may be dismissed in disgrace, or poisoned in secret, as many good women have been, for no other reason than that the bishop or superioress desires it for the gratification of personal anger, revenge, jealousy, or self-interest, which last is the ruling passion or motive in many instances."

"But to return to the giving of the veil. Every thing is done to make the episcopal visitation pleasing and successful. The silver for the table, with many rich ornaments for the rooms, the best and most palatable food, the choicest wines and liquors, wait the coming of his lordship. At the table all is joy. Some fair Cecilia in a room near by performs upon the harp or piano, and sings a few classic pieces. They fill up with music and with wine."

"Dinner over, he climbs to his throne. Up come the fair and bow. An address is read filled with fulsome praise. Night prayers are said. The bishop goes to his rooms, which are adapted to his tastes, wants, and privacy. A fair supply of choice things to eat and drink is left on table. The 'Blessed Creature,' whether nun or woman of the world. * * * All is hushed, even the gentle footsteps of the sisters, passing and repassing to extinguish the lights and examine the doors before they retire for the night."

"It frequently happens that, instead of a nun, some 'B. C.' who is a convert from Protestantism is invited by his lordship to meet him there, to spend some days and nights with him. When that is the case, the preparations are almost as on the occasion of giving the veil; and the sisters belonging to the convent, who know the whole secret, manage to disturb or visit him as little as possible. The excuse which the bishop gives for spending so much time with this 'B. C.' is, that she, being a convert, needs much private instruction on many matters of importance pertaining to their religion; and of course he is supposed to be employed in making plain all difficult points of doctrine and practice."

"When the bishop wishes one of these converts to meet him at

the convent, his own palace, or elsewhere, for the purpose described, he usually supplies : y she requires for jewelry and other ornaments of dress to make her attractive. Such a favorite has often received from one thousand to five thousand dollars for one such visit. One of those 'B. C.'s' had fifteen thousand dollars a year while she endured the service, and continued faithful; another obtained the neat sum of thirty thousand dollars one year, but then she was, in the estimation of the bishop, the very pink of perfection. She had a cultivated mind, a fine physique, a classic head, and was a descendant of a family that once had rank, wealth, and social influence. She became a member of the 'B. C.'s, and * * * The letters of love and confidence which she and others received for some of these Fathers were rare specimens. Some teemed with amorous quotations from the pens of Byron, Shelley, and others, and were sanctified by the touching whispers of the Old Testament, particularly the gushing Song of Solomon.

This "B. C." had a trunk filled with such epistles, rich ornaments, and valuable trinkets which she had received while so highly esteemed as a member of this organization.

This woman was, like many others of the "B. C.'s," full of passion, enthusiastic, intensely emotional, having in her nature powerful elements of the romantic, sentimental, and visionary. Her feelings overruled reason, and "she loved not wisely, but too well."

"Her constitution was wrecked by indulgence. She grew ill. The clammy touch and chill of death crept towards her. In this condition, with terrible uninterrupted pain of remorse gnawing at her heart-strings, the accumulated guilt of years resting like a heavy weight upon her conscience, she thought of her husband and children, whom she loved and honored before she gave herself to the Papal Church, and whom she had neglected and disgraced secretly. She grew to hate Rome, to despise the priesthood, and resolved to expose 'the substitution of marriage' and the Church that upheld it and accomplished her ruin. The letters, badges, books, etc., were placed in the hands of a trusted physician, and an exposure was resolved upon. She left the city with her family, and sought another home. In speaking of the enormities, she has no mercy for the system, and its principal leaders, who have drawn so many of their subjects into such abnormal, unnatural, and dangerous conditions by their false teachings and baneful dealings. She warns Protestants against the wiles of Rome spread for them in convent schools and elsewhere.

HER INFAMIES

and that of others surpass belief. She confesses to have * * *

Another lady, a convent from Protestantism, was induced to become a 'B. C.,' and

"This indulgence brought severe prostration and sickness upon her; and death finally put an end to all her sufferings, and removed her from her devoted family, who never mistrusted her virtue."

"Another lady who had always been a Papist, and whose husband is yet a subject of the Papacy,

She suffered much in trying * * * but by good nursing and medical treatment partially recovered her health. She abandoned the society, and persuaded her husband to leave the State."

"One relates that she was afraid to keep a lounge or settee or sofa in her room, lest one of these strong, burly, passionate Fathers might call when somewhat intoxicated, and force her to comply with his desires. So great was her fear, that she took the keys out of the doors, when two or more of these fathers called together, and kept the doors open, pretending to be engaged in some important work."

"Two married ladies, sisters, were initiated, and * * *

So we might go on page after page. Is it not enough? Does this not teach us that Romanism is the mystery of iniquity? We know that Romanists do not believe in a change of heart. The natural man, full of passion, seems to have been set on fire of hell.

A Romanist is described in these words:

"The works of the flesh are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

"Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." (Heb. xiii. 4.) "Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." (1 Cor. vi. 9, 10.) This proves that Roman Catholic priests, as a rule, are in danger, not of purgatory, for there is no such place, but of an eternal hell. What Christ said to Nicodemus, he says to them: "Ye must be born again." The life of God in the soul changes the nature, quenches

the glow of passion, and compels the individuals to walk in harmony with the teachings of the word of God. Hence, where the word of God rules, there is virtue. The home is respected. But where it is banished from the mind and heart, there all kinds of wickedness abound.

Chapter eight tells of abortions and cruelties which result from these criminal marriages, which sicken and sadden the heart. Roman Catholic priests become skilled in the medicines to be used, and, when these fail, in the use of the forceps, which kills the child, while the priestly consolation offered to the mother is, that the infant has received a **baptism of blood**, and is therefore happy in heaven. Others born are provided for in foundling asylums, orphanages, or other places of refuge, with which Rome abounds because in such institutions priests can be screened from infamy. Romanism deserves to be studied not only in its history, but in its purpose and plan as revealed in its daily life. A Roman Catholic starts wrong, goes wrong, keeps wrong, dies deceived, and goes down to pitiless wrath without God and without hope.

A lady acquainted with the infamies of the priests rebuked some of them for their profligate doings, and asked them how they could say mass while leading such criminal lives. They laughed at her, and said, "What is the confessional for, if we cannot get absolution as well as other men?"

"Many of the 'B. C.'s,' having been demoralized by the clergy, become dissipated, and are often sent to places of reform and punishment. They know if they were to speak out as they ought concerning the Fathers, they would be denounced by their own people, and by the clergy, and considered insane or worse. The fear of persecution and of death seals their lips, though their wrongs burn like fire."

CHAPTER XV.

Horrible Fate of Some of Those Selected to be "Blessed Creatures;"
Wickedness of Priests in Nunneries and Convents; Testimony of
Henrietta Caracciolo.

SPECIAL CASES.

AMONG the special cases mentioned is that of a beautiful girl, seduced by priestly cunning and Church influence, who became a "B. C." Her beauty and educational accomplishments made her exceedingly attractive to a large number of the fathers, * * * had been sick several times, through the brutality of these men, she became so disgusted with the society and its horrid crimes, that she finally complained to some of the members, who, of course, reported her murmurs to the leading pastor. He paid a little attention to these reports, and soon asked the young lady: * * *

This she refused, when he coolly told her that she knew the terms. Then came

THE INQUISITORIAL METHOD

"She was seized by the priests, carried up to the garret, bound with a strong rope round the wrists to a post, and, fearing that she might escape, they procured a chain, and fastened her to a large beam, and thus left her to her own reflections, thinking that she would repent and submit. But in this they were disappointed, for they found they had to deal with a spirit as invincible for the right as they were for the wrong."

"They brought her barely enough bread and water to keep her alive, had she partaken of the miserable allowance; but she, the once loved and petted idol, neither ate nor drank, and constantly reiterated her determination to expose and denounce the whole crowd; until finally the over-burdened mind gave way, and she became sick and crazed in that temporary prison."

"In her fury and insanity she tore her long and beautiful hair out of her head, and cursed it as being one of the beauties admired by the Fathers. She also tore the clothing from her body into shreds, and sat there raving, cursing, crying, praying, while the fiends, Fathers and 'B. C.'s' invited a few of their associates who were a little wavering or fault-finding, to witness the sufferings and punishment of that poor girl, as a specimen of what they might

expect, should they venture to threaten, leave, or speak against the confraternity; and, what is truly surprising, not one of these women either by look or word expressed the slightest pity of commiseration for the poor victim before them. On the contrary, some said, 'Oh, it is good enough for her, for talking as she did, and refusing to obey the blessed Father! It serves her right.' There is no telling how vice, when presented in the garb of religion, may harden and destroy every fibre of human sympathy or Christian charity in the hearts of men and women. For this reason the cruelty of the Roman Catholic Church has brought mourning and ruin to millions. This unfortunate girl lingered but a few days, when death released the tried and worn-out spirit. Then the scene changes.

"In a dimly lighted chapel, with the smoke and aroma of incense floating through the air, the altar draped in mourning lies the heart-broken, abused girl, all unconscious of the mock prayers and empty ceremonies performed seemingly for her benefit, but in reality to show that nothing is wrong, that all is well, all is proper, all is religion, all is in honor of the dead and living. There are no relatives present: no fond mother, whose keen, loving eyes might have discovered something wrong in the appearance of her child; no proud father to mourn over the object his whole heart was wrapped up in; no brother or sister to mingle tears of love. All is strange mockery and deception."

A certain priest, who knew the particulars of these and many other cases, as well as the criminal conduct of this bishop with two other nuns, has had a very narrow escape from death by poisoning. Three times within two years have these attempts been made.

"One priest died from a loathsome disease, caused by his excessive indulgence with the 'B. C.'s' and others. When on his death-bed, he declared to some of the members, that he belivd his soul would certainly be lost, not only for the life of impurity and intemperance which he had lived, but for continuing to teach people what he knew was wrong. He said he was sorry that he had ever heard of that Church which was his final ruin. He had been a Protestant minister before entering the priesthood, and gave as his dying conviction, that ministers who become priests are, as a rule, among the most immoral, bigoted, dangerous men of that Church; they leave Protestantism without fear of persecution, but they have neither the conscience nor courage to abandon Papalism, which they know to be false. He died in dreadful agony of mind, requesting two of his consecrated mistresses to leave the society and have it destroyed, if at all possible. Another priest had no less than twenty-four of these women, some of them nuns. Though a profligate

gate and intemperate man, he still continues in charge of a large parish, and drives occasionally, in grand style, past the houses of some of the 'B. C.'s,' who, with their husbands, bow to him with all the reverence due a saint. One of the sisters teaching in the parish school has been a favorite for more than five years, and has been obliged three times to retire from duty and public view while being freed from * * *

"This priest fairly steams with liquor, but is allowed to continue as pastor, as he gives money in abundance to the bishop, and is a violent upholder of the Church in all its demands."

Is there any thing about this statement which makes it difficult to give credence to it? Does it not look natural that there should be some such invention as a "substitution for marriage" with the priests? The press teems with reports of their scandals; but little is made of them, because the Roman Catholic Church is regarded rather as a sewer in which to drain off the scandals and loathsome deeds of society, than as a representative of the Christ who went about doing good. The time has come to cut loose from this sink of corruption, turn on it the eye of public investigation, and compel it by strenuous laws to behave, or suffer the consequences.

'PRIESTS IN NUNNERIES AND CONVENTS.

Priests work in darkness. They prefer darkness to light, because their deeds are evil. They are not the innocents at home or abroad, that many seem to suppose. If God writes a legible hand in tracing the character of men by their looks and appearance, the Roman Catholic priests show by their own downcast look, their lack of frankness, their unwillingness to look you in the eye, the absence of cordiality in their greeting, their separation and remove from men even while they move among them, that, though with us, they are not of us. A tie unseen, but not unknown, binds them to the man in the Vatican. They are in America, and yet utterly un-American. A foreign and an oath-bound despotism claims them, holds them, and runs them.

If there is any place connected with the Roman Catholic Church that people suppose is removed from sin and strife, from impurity, from worldliness, from the gratification of the flesh, it is the nunnery, convent, or monastery. The facts prove that if there is any place which is next to hell, in more ways than can be described in language, it is found in the convent, monastery, or nunnery. These are words—empty words if unsustained by facts. Let facts weigh them. If nunneries, convents, and monasteries are a blessing, the

people of Italy ought to know it. If they are pronounced a curse by the people of Italy, their verdict ought to pass current in other lands. They have pronounced them a nuisance, and barrier to progress. Nothing can be more foolish than the respect shown these nuns and sisters with their white bonnets and black cloaks, crowding our street cars, and filling great overgrown establishments in all our cities. They are whited sepulchers, beautiful in appearance, but within—let others describe them.

The Italy of the monks and popes has been made by them the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Beautiful for situation, embracing one hundred thousand square miles, being in size about equal to New England and New York, if her people were Christianized she would be the glory of Europe. Alas! sin has reigned there. Every prospect pleases, and only man is vile. Rome, with its wolfish progenitor which suckled Romulus and Remus, the rape of the Sabine women who came at her invitation, were captured and held as captives for the gratification of lust, are but prophecies of the story which blackens the page of history, and when read in the sunlight of truth offends the world.

Whoever has gazed upon the hills and vales of Italy covered with villas and vineyards, her plains fruitful and cultured, her palaces attesting to the wealth, the genius, and the taste of men, obtains a conception of what Italy might have been, had not Romanism, which is baptized Paganism, taken out of her that healthful life that glorifies our own free land, and filled her with all unrighteousness and wickedness and envy and murder. Assassination and suicide were the portion of her rulers, while the people were left to be the prey to cruelty and robbery. In the past, on almost every delightful eminence was a monastery or a convent perched like a bird of prey, and casting shadows dread and drear over what otherwise would be transcendently beautiful. Monks with their coarse habits, nuns with their cloaks and veils, told of everything but the free spirit of the gospel of love. From dawn to dark they went, until Louis Napoleon was compelled to withdraw the support that upheld the hand which held the crosier. As Romanism withdrew, freedom advanced. Take faith in the Lord Jésus Christ out of a community, and you subtract its power, and leave a residue of men without the life of God. Add this faith to a people, and you panoply them with strength, soul them with a great purpose, give them up to the control of God, who causes them to will and to do according to a purpose which harmonizes with all that is noblest and best for the immortal nature. In this land it is difficult to understand it.

Here there is freedom and recklessness. The American people are afraid of neither Pope nor Devil. Perhaps they ought to apprehend, because of their unconcern, danger from both. It is very difficult to believe that the Romanism we see is like the Romanism of which we read. No martyr's fire has shed its glare across our path. It was not so in Italy. Persecution the worst, cruelty the most implacable and fiendish, has characterized the land and the city nearest to, and most directly under the control of, the Pope. Justice fell in the streets. Men who loved Christ in spirit and in truth had been banished the realm. Some had gone direct to God, through the open door of a martyr's death; others had journeyed by slower stages, through exile and through sorrows, to the rest prepared for those who love God.

Death characterizes the Italy of the monks and nuns. There are processions, feast-days, saint-days, holy days, without number. "Is not this a sign of faith?" asks the unthinking inquirer. Whatever takes hold of God is faith, whatever rejects him is unbelief. The Italians and Romanists in general are taught to reverence the crucifix, to pray to the Virgin and to the saints, to trust in relics; but between them and Jesus Christ, the **one Mediator between God and man**, is the Virgin Mary, the rosary, the blind formula, so full of doubt and despair. Christ's words—

"HAVE FAITH IN GOD,"

which sheared through the night of Jewish tradition and Pagan superstition, are essential to the life of Italy.

Henrietta Caracciolo, linked by birth to one of the noble families of Italy, driven to a convent by a mother's oppression, has opened the doors of the cloisters, and bade us look with our own eyes into them. Her womanly delicacy has partly concealed the hideousness which she has not nakedly disclosed; still no reader of "The Mysteries of the Neapolitan Convents," of ordinary penetration, can fail to see the awful sufferings of which these places are the abodes, and the shameful wickedness enacted within their walls. In the convent there is no moral light and air; and to expect love to blossom in a convent is like expecting color in the darkness, or life in a sepulchre. The heart, finding nothing without, turns in upon itself, and becomes the seat of foul desires, or of evil passions. Paul described the inhabitants of this pandemonium in these words: "Without natural affections, implacable, unmerciful." Instead of a paradise of purity, as the uninitiated dream, it is filled with people who hiss and sting like serpents, and torment one another like

furies. Their vow, which makes their suffering perpetual, leaves them with no hope of escape, except in the grave. "Never was there on earth slavery more foul and bitter, and never was there a decree more humane and merciful than that by which Italy declared that this bondage should no longer disgrace its soil, or oppress its children." (John Dowling, D. D., in the Introduction to Neapolitan Convents, p. 7.)

Attempts had been made to reform the abuse. At the close of the last century, Scipio di Ricci, an Italian Roman Catholic bishop, at the command of Leopold, Grand Duke of Tuscany, tried to root out these terrible abominations. Among the disclosures is this letter from the aged Flavia Pernaccini, prioress of the Convent of Catherine of Pistoia. She says, "The priests are **the husbands of the nuns, and the lay brothers of the lay sisters.** . . . Everywhere it is the same; everywhere the same abuses **prevail.**" (Mysteries of Neapolitan Convents, p. 19.)

Garibaldi, born and bred amid these scenes, knew whereof he affirmed when he said, "In the midst of Italy, at its very heart, there is a cancer called Popery—an imposture called Popery. We have a formidable enemy; the more formidable because it exists among the ignorant classes, where it rules by falsehood, because it is sacrilegiously covered with the cloak of religion. Its smile is the smile of Satan. This enemy is the Popish priests." (The same, p. 21.)

CHAPTER XVI.

Henrietta Caracciolo's Descriptions of the Convent in Naples; Her Experiences; Her Escape; the Number of Children Borne by Nuns.

THE suppression of monasteries and nunneries began in 1864, when the Chamber of Deputies, led by Count Cavour, enacted, "that the religious orders should be no longer recognized by the State; that their houses should be suppressed and their goods placed under an ecclesiastical board; and that the members of the suppressed corporations should acquire their civil and political rights from the date of the publication of this law." (The same, p. 21.) The number of these institutions existing in Italy at the time of the suppression surpasses belief, and should startle Americans who are fostering the curse. The Old World is spewing them out as useless and corrupt: shall the New World give them welcome? The Italian States compel the lazy orders to work or starve; the United States permit them to beg from door to door, build their colossal establishments that they may impoverish us. Taxation of Church property is a duty which points to the safety of the State. The number of convents actually suppressed in Italy was 2,382. Of these 1,506 were male convents, or monasteries, and 876 were female convents, or nunneries.

Th value of property possessed by them was about eight millions of dollars. The number of useless drones who inhabited these swarming hives was 15,494 monks and 18,198 nuns, 4,468 lay brothers and 7,671 lay sisters, besides 13,441 monks of the mendicant orders, and 3,976 lay brothers; making a total of 60,239 persons. In Naples alone, eleven convents of monks and six of nuns were suppressed during the first half of 1865. Thus did Italy seek to get rid of an incubus that cursed and crushed her. (Mysteries of Neapolitan Convents, p. 22.) Would that Americans could realize the peril of youth who are being enticed to enter these pitfalls of ruin! Politicians would find it not for their advantage to sell themselves to Rome, and buy Catholic votes with subsidies drawn from the pockets of Protestant tax-payers to these un-American popish institutions.

THE INSIDE OF A BENEDICTINE CONVENT,

of Naples, called San Gregorio Armeno, is revealed. In it were fifty-eight nuns, belonging to the most conspicuous families of

Naples. "From the selfishness of unnatural parents and brothers, they had been destined, while yet in their swaddling clothes to bring their minds, hearts and personal charms in this solitude, and to immolate, less to religion than to the avarice of relatives, all their affections, even to filial love; and to make a solemn and inviolable renunciation of the duties and the rights which bind the individual to the family, to the nation, and to humanity, without the least regard to the social inclinations, to the ingenuous temper, or to the fickleness of their hereditary characters." Educated with such motives; taught to avoid every thing that would by any chance expand the sphere of their ideas, or discipline or fertilize their minds, or socialize their habits; informed on no other subjects in the world than of legends, miracles, visions, and the various phantasmagoria of ascetics, drawn from the reading of the musty old books which the "Index Expurgatorium" has conceded for family reading; never by any chance permitted, either in or out of the house, to come in contact with any other than the members of their own families, or their own confessors—the nuns are as much wanting in their qualities which distinguish the well-born woman, as they are destitute of those which, in other more civilized society, render the religious character so estimable. (*Mysteries of Neapolitan Convents*, p. 139.)

THE PRESENT NUNNERY A GROWTH.

"At the outset the vows were temporary. The oblates (lay sisters) renewed their vows each year. At the end of the year they could select any other condition. They maintained themselves at their own expense until they took their veil after which the establishments provided for them. At this time they enjoyed the reputation of being virtuous. But under the reign of Ferdinand the Catholic, and of Charles V., a marked change came over the relations which the nuns maintained with the people of the world. . . . It was then that the most potent, those who were invested with distinctions and resplendent with the brilliancy of courts, were permitted to seduce these pious women." (*The same*, p. 142.)

Then came the Aulic Council. The Archbishop of Naples and the Nuncio had their own prisons, in which they kept those they sought. * * * Every church, convent, and feudal palace enjoyed the privilege of a sanctuary, and retained in its pay the most notorious bravos. Then came the Sicilian Vespers and the dark deeds. Morality was banished. Intrigue, deception, and conspiracies, the blackest and the worst, were hatched. A father,

inhuman, capricious, and avaricious, threw his daughter whose support caused him embarrassment, or the wife whose fidelity was suspected, into a convent. In those days the condition of women was worse than in Turkey. "The mere shadow of suspicion; a calumnious accusation; a hallucination begot by jealousy; the false deposition of a rejected lover—sufficed to assemble, in all haste, a family council, under the same mysterious circumstances in which the Spanish Inquisition was wont to envelop its tribunal, when it would thunder against the accused that sentence which, according to the prejudices of the period, could alone wipe off the stain from the family escutcheon in the public eye. Nor, to wash away the stain, often imaginary, did they know, or seek to know, any other means than through blood. Conformably to this barbarous code, the woman, if living in the house, was stabbed or strangled in her own bed, if marriageable; or she was condemned to the civil death of convent seclusion." (*Mysteries of Neapolitan Convents*, p. 144.)

"THE CONFESSIONAL

in the convent was constructed like small closets, carefully curtained on all sides, and furnished with a stool on which the penitent could sit at her ease. 'Why the stool?' asked Miss Caracciolo. 'Because it is not possible for a nun to remain two or three hours on her knees.' 'Why are two or three hours required to tell the confessor that you have not wished to commit a sin during the two or three days of cloister life?' 'It is the custom of the world to make a confession of only a few moments; but we not only acknowledge our little sins, but we confide, and whom we have chosen for that purpose, should direct in us all the duties of our daily life. To him we confide our thoughts and business and purposes—he being our sole friend, and our only mediator between heaven, the world, and the cloister, which a nun is permitted to have. While separated from the world, we find, in the intimacy which subsists between us, a personification of the universe in compensation for our solitude. In short, after God, the confessor is all in all for us.' " (*Mysteries of Neapolitan Convents*, p. 150.)

"The next day he told me that in the convent it was imperative to take the communion every day, and that it required nearly the whole day. I begged a release. Later in the day the priest, about fifty, very corpulent, with a rubicund face and a type of physiognomy as vulgar as it was repulsive, put the wafer on my tongue, and caressed my chin. On opening my eyes suddenly, I found the priest gazing rudely upon me, with a sensual smile upon his face."

(The same, p. 151.) These overtures meant much. "It occurred to me to place myself in a contiguous apartment, where I could observe if this libertine priest was accustomed to take similar liberties with the nuns. I did so, and was fully convinced that the old only left him without being caressed. All the others allowed him to do with them as he pleased; and even in taking leave of him did so with the utmost reverence."

THIS OPENED THE EYES OF MISS CARACCILOLO,

and she determined never to take the veil. Efforts were made to change her mind. A young priest was given her as a confessor. He questioned her as to her loves and of her history. She confessed to having been forsaken. Then came the priest to her side. He said, "The world has abandoned you. The heavenly Spouse opens the doors of His house to you, offers to embrace you in His arms with tenderness, and anxiously awaits you, to make you forget, in the sublime comforts of His love, the discord of men. Remember, the priest is the representative of Christ," and proposed to embrace her with his arms. She scorned and upbraided him. Some nuns hate, while others love. He continued a long time, playing upon the same pipe, which she thought tedious and stupid. Finally she interrupted him by saying, "Is it, or is it not true that man was created for humanity? If, as you say, the family of Christ be restricted to this little community, why was the Son of God crucified for the salvation of the whole human race? It is said, that, to be contented with solitude, it is necessary to be either God or brute. Now, I have not arrived at the elevation of the Diety, nor yet to the condition of the brute. I love the world, and take pleasure in the society of my friends. Besides, I do not believe that you yourself have a horror of human society; because, if it were so, you would, ere this, have become a monk at least, if not an anchorite."

THEN CAME A SCENE.

A Madalena, thinking that Miss Caracciolo had captured her priest and lover, on meeting her became livid in the face, and rudely turned her back upon her. Another came and said, "She forced her confessor upon you, and now she is crying and desperate with jealousy." Miss Caracciolo dismissed the new *canonico*. He would not be dismissed. She begged him to give his attention to others. He revealed his intention to dismiss the other nun. The

result was, that in the afternoon she heard a great noise in the corridor. On going out, she found that the Madalena was in the centre of a group of excited nuns, waving a letter. The noise increased; the whole community assembled. In the confusion of the revolt, but one single word could be distinguished, and that, a thousand times repeated, was the word "**canonico**."

Meanwhile the old abbess, leaning upon the arm of one of the **educande**, came up to the scene of the riot to appease Madalena, and promised her that the **canonico** should no longer confess Miss Caracciolo, and that she herself would find another confessor for her.

"Will you give me your word for that?" cried the infuriated Madalena, whilst the seventy other mouths around her remained closed awaiting in silence the answer. "Hold me pledged," replied the abbess.

"Bravo! Bravo!" exclaimed the nuns in chorus, while the Madalena exclaimed, "It was insupportable for me to see him shut up in the confessional with another." That is a picture of the best side of convent life in Italy. Priests and nuns passed whole days in each others company, in love-making and in lazy enjoyment. (Mysteries of Neapolitan Convents, p. 161.)

"Another nun had loved a priest ever since he had served in the church as an acolyte. Arriving at the priesthood, he was made sacristan; but, his companions denouncing him for the intimacy which subsisted between him and this nun, he was forbidden by his superior ever to pass through the street in which the convent was situated. The nun remained faithful, wrote him every day, sent presents to him, and managed to meet from time to time secretly in the **parlatoria**. The superior being finally changed, the nun, although she now had arrived at mature age, succeeded in securing him for a confessor." "She celebrated the event as she would a marriage, gave gifts and flowers to her patron saint, and built at her own expense a confessional where she might have him to herself whenever they were inclined." (Mysteries of Neapolitan Convents, p. 165.)

A letter sent by one of "the spouses of Christ" to a priest was dropped in the street. A gentleman picked it up, and said, "A common courtesan would make use of more modest language." (The same, p. 165.)

"I have received myself, from an impertinent monk, a letter in which he signified to me that he had hardly seen me, when he **conceived the sweet hope of becoming my confessor**. An exquisite of the first water, a man of scents and euphuism, could not have

employed phrases more melodramatic, to demand whether he might hope or despair." (The same, p. 169.)

"'Fair daughter,' said a priest to me one day, 'knowest thou who God truly is?' 'He is the Creator of the universe,' I answered dryly.

"'No, no, no, no! that is not enough,' he replied, laughing at my ignorance. 'God is love, but love in the abstract, which receives its incarnation in the mutual affection of two hearts which idolize each other; you then must not only love God in His abstract existence, but must also love Him in His incarnation; that is, in the exclusive love of a man who adores you.' 'Then,' I replied, 'a woman who adores her own lover, would adore Divinity himself.'

"'Assuredly,' reiterated the priest, over and over again, taking courage from my remark, and chuckling at what seemed to him to be the effects of his catechism.

"'In that case,' said I hastily, 'I should select for my lover rather a man of the world than a priest.'

"'God preserves you, my daughter! God preserves you from that sin! To love a man of the world, a sinner, a wretch, an unbeliever, an infidel! Why, you would go immediately to hell! The love of a priest is a sacred love, while that of the profane is infamy; the faith of a priest emanates from that granted to the Holy Church, while that of the profane is false—false as is the vanity of the century. The priest purifies his affection daily in communion with the Holy Spirit; the man of the world, if he ever knows love at all, sweeps the muddy crossings of the street with it day and night.' 'But it is the heart as well as the conscience which prompts me to fly from the priests,' I replied.

"'Well, if you will not love me because I am your confessor, I will find means to assist you to get rid of your scruples. We will place the name of Jesus Christ before all our affectionate demonstrations; and thus our love will be a grateful offering to the Lord, and will ascend fragrant with perfume to heaven, like the smoke of the incense of the sanctuary. Say to me, for example, I love you in Jesus Christ; this night I dreamed of you in Jesus Christ; and you will have a tranquil conscience, because, in doing this, you will sanctify every transport.'" This is in line with the priests' substitution for marriage.

"Of a very respectable monk, respectable alike for his age and moral character, I inquired what signified the prefixing of Jesus Christ to amorous apostrophes.

"'It is,' said he, 'an expression used by a horrible company, unfortunately only too numerous, which thus abusing the name of

our Lord, permits to its members the most unbridled licentiousness.' ' (Mysteries of Neapolitan Convents, p. 1711.)

Thus it appears that in Italy in the olden time the priests had a substitution for marriage, as they have at this time in our land. And why not? It is the same tree there as here. Why not bear the same kind of fruit?

Garibaldi had entered Naples in triumph. While the priests of San Gennaro, in order to avoid the solemnity of a Te Deum, and to escape the customary prayers, "Save thy people and thy patrimony, O God," (The same, p. 482), detained Garibaldi, Henrietta Caracciolo took off her veil from her head, and deposited on the altar what had been given her twenty years before. (Mysteries of Neapolitan Convents, p. 484.) A free woman she went forth into a free world, uncontaminated by priests because by God's help she stood her ground against them. Finally she met a man to love and to be loved. They were married, and she writes: "I found myself in the state in which God placed woman at the close of His first week of the creation. Why, fulfilling the offices of a good wife, of a good mother, of a good citizen—why may I not aspire even to the treasury of the Divine Confession?" (The same, p. 484.)

She stepped out of the convent. The curse remains. It is the same at this hour whenever they exist in fact as in name. As a prioress said, "The priests deceive the innocent, and even those that are more circumspect; and it would need a miracle to converse with them and not fall. Poor creatures! Many of them think they are leaving the world to escape danger, and they only meet with greater danger. Do not suppose this is the case in one convent alone. Everywhere it is the same; everywhere the same disorders, everywhere the same abuses, prevail. Let the superiors suspect as they may, they do not know even the smallest part of the enormous wickedness that goes on between the monks and the nuns." (The same, Introduction, p. 19.)

"Such was the profligacy of priors and nuns, as Llorenti informs us, in the fifteenth century, that the Pope, from very shame, had to take notice of it. He had to invest the Inquisition with special power to take cognizance of the matter. The inquisitors, in obedience to orders from their sovereign Pope, entered immediately upon the discharge of their duties. They issued, through their immediate superior, a general order commanding all women, nuns, and lay sisters, married women and single women, without regard to age, station in life, or any other circumstance, to appear before them, and give information, if any they had, against all priests, Jesuits, monks, priors, and confessors." (Popish Nunneries, by William

Hogan, p. 60.) "The Pope got more than he bargained for. Supposing that the licentiousness of his priests did not extend beyond women of ill-fame, he summoned all to come. Disobedience was heresy, and heresy was death. The accusers came, not singly, but in battalions. The number who made their appearance to lodge information, in the single city of Seville, Spain, was so great, that the taking of depositions occupied twenty notaries for thirty days. The inquisitors, worn out with fatigue, determined on taking a recess; and, having done so, they re-assembled, and devoted thirty days more to the same purpose; but the depositions continued to increase so fast, that they saw no use in continuing them, and they finally resolved to adjourn, and quash the inquiry. The country was found to be one vast area of pollution." (The same, p. 60.) This Church, so polluted and so vile, is reckoned by many as one of the religious denominations. These priests, and priests as debased and vile, are called in the United States, by so-called Christians, "ministers of God!" The ignorance of the average professing Christian in America concerning Romanism, what it was and is, surprises those who have studied the character of Papal life, and the blindness of the people who ought to be better informed. It will not do to say that this belonged to a past age. Priests, nuns, and confessors are the same now that they were in the fifteenth century all over the world. Whoever visits Paris will find a lying-in hospital attached to every nunnery. The same is to be seen in Madrid and the principal cities of Spain, in Mexico, and in Dublin, Ireland. What is the object of these hospitals? Let William Hogan, the ex-priest, answer.

"The object is to provide for the illicit offspring of priests and nuns and such other unmarried females as the priests can seduce through the confessional. But, it will be said, there are no lying-in hospitals attached to nunneries in this country. True, there are not: but I say, of my own knowledge and from my own experience through the confessional, that it would be well if there were; there would be fewer abortions, there would be fewer infants strangled and murdered. It is not generally known that the crime of procuring abortion—a crime which our laws pronounce to be felony—is a common offence in Popish nunneries. In Kings County Penitentiary is a woman who has been in prison twenty years for infanticide, and who is condemned to stay there for life. That which is a crime in the State is a practice in the convents. Luther, in his 'Table Talk,' says that in his time a pool was cleaned out in the vicinity of a convent, and the bottom was almost literally paved with the bones of infants."

Any scoundrel tired of a woman can embrace the religious state, enter a monastery, and be rid of her, though he has ruined her under promise of marriage. Statistics prove that in no city is there so great a number of children born out of wedlock as in Rome; and it is in Rome also that the greatest number of infanticides take place. This must ever be the case with a wealthy unmarried priesthood and a poor and ignorant population.

In Rome there are from thirty to forty thousand monks and nuns condemned to the material interests of the Vatican, to an impossible chastity, to violence against nature, for which she avenges herself by treading under her feet morality, and compelling families and the State to bear the consequences of this condition of violence in which the Church has placed it. Humanity and morality are paying the cost in Europe of eight centuries of temporal power, of the ambition of the pontificate, and from it come the blood-stains that disgrace the Eternal City.

THE SLAUGHTER OF THE INNOCENTS

receives the sanction of Rome. "The *modus operandi* is this. The infallible Church teaches that without baptism even infants cannot go to heaven. The holy Church, not caring much how the aforesaid infants may come into this world, but anxious that they should go out of it according to the ritual of the Church, insists that the infant shall be baptized. That being done, and its soul being thus fitted for heaven, the mother abbess generally takes between her holy fingers the nostrils of the infant, and in the name of the infallible Church consigns it to the care of the Almighty; and I beg to state, from my own personal knowledge through the confessional, that the father is, in nearly all cases, the individual who baptizes it. I desire to assert nothing of a character as frightful and disgusting as this on my own authority: I could give numberless instances; let this suffice."

Llorenti, in his "History of the Inquisition," relates the following. "There was among the Carmelite nuns of Lerma a mother abbess called Mother Aguecla, who was accounted a saint. People came to her from all the neighboring country to be cured of their respective diseases. Her mode of curing all diseases was this. She had in her possession a number of small stones, of which she said she was delivered in all the pains of childbirth. She was delivered of them periodically for the space of twenty years, according to her own statement; and, by the application of these stones to any diseased person, he was forthwith cured. Rumor, however, got

abroad that the mother abbess 'was no better than she ought to be,' and that in place of bringing forth stones, she and the other nuns of the convent were bringing forth children for the friars of the Carmelite order, who arrange all her miracles for her, and enabled her fort twenty years to impose upon the public as the lady prioress of a nunnery and fashionable boarding-school. Whenever she was confined and delivered of a child, the holy nuns strangled it, and burned it. All the other nuns did likewise, and probably would have continued to do so through their successors until this day, had not the niece of the mother abbess, in a moment of anger, arising from maltreatment, let fall some observations which excited the suspicions of the public authorities. The burying-ground of the nuns were examined; the spot where the strangled infants were buried was pointed out by the niece of the mother abbess, and the bodies found." (Popish Nunneries, by William Hogan, p. 63.)

It is said that a chemical process has been discovered by which the bones, as well as the flesh of infants, are reduced in a little time almost to perfect annihilation. This helps on the iniquity. Maria Monk will tell how this was managed in Montreal.

"Virtuous ladies," says William Hogan, "into whose hands this statement will come, will exclaim on reading it, 'This cannot be true. If even nuns had witnessed such things, however depraved they may be, they would fly from such scenes; or, at all events, no nun who has ever been once guilty of such conduct, would consent a second time.' Here, again, we see how little Americans know of popery and of the practices of priests and nuns. The fact is, Roman Catholic laymen know almost as little of popery as Protestants. When a female goes to the confessional, she virtually binds herself to answer every question which her confessor proposes, and that the concealment of any thought or deed which she committed was a mortal sin, hateful to God, and deserving of an eternal hell.

She believes that the priest sits in the confessional as God, and is divested of his humanity and acts not as man, but as God. Nothing, then, is easier, if he has the least fancy for the penitent, than to act his pleasure with her. There have been instances—and there are now thousands of them in Europe and in this land—where a priest tells any good-looking woman who goes to confession to him, that it is her duty * * * "Be not startled, American husbands," says William Hogan. "I make not these statements to hurt or outrage your feelings. I make it in an earnest desire for you, to prevent you, if possible, from permitting your wives and daughters to go in future to these dens of vice called confessionals." (Popish Nunneries, p. 65.)

Who heeds this warning? A few years since, the world was horrified by revelations made concerning the internal workings of several European convents. Germany refused to permit any religious establishment to exist, except it should be inspected four times a year by the government inspector, who went alone, visited every cell and every part of the establishment, and, if persons were confined there that desired their liberty, they were brought out, and there was none to say to them nay. The convents, compelled to submit to this, or disband, preferred this latter course, afraid of the light, and remained closed until Bismarck submitted to the Pope, and now they are again opened. Such a law is essential for the Church establishments in the New World. In all of them may be some one wanting the light, who is disgusted with the sensualism of the priests, and who desire the purity of a home and the free life of a Christian in the world.

In the name of liberty, in the name of humanity, why will not the American people awake to their duty? We have reached the time when the proposed plans of the Papacy laid down in the long ago, are being put into practice and pushed with determination and power. Lands are given to great ecclesiastical establishments, free from taxation. Priests and nuns, monks and lay sisters, abound. In Europe we see what they were and are. Let us turn over a leaf in American history, and read their biography where, it was our dream, that the free light of liberty would kill out the superstitions of papal lands.

NOTE: The preceding chapters after number XIII, are taken from the work of Rev. Dr. Justin D. Fulton, which was submitted to Anthony Comstock, the Cato, of America, and o. k'd. by that virtuous citizen. The book goes by the name of "Why Priests Should Wed."

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